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# AN INTRODUCTION TO MISSIONARY SERVICE

EDITED BY

G. A. GOLLOCK

ASSOCIATE EDITOR OF THE INTERNATIONAL REVIEW OF MISSIONS  
AND SECRETARY OF THE BOARD OF STUDY FOR THE  
PREPARATION OF MISSIONARIES

AND

E. G. K. HEWAT, M.A.

WITH APPENDICES BY

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H. BALME, F.R.C.S., D.P.H. (LOND.)  
T. GEAR WILLETT.  
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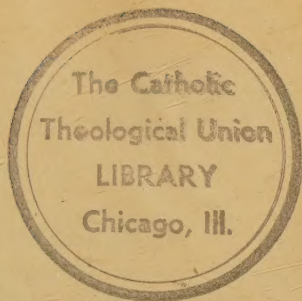
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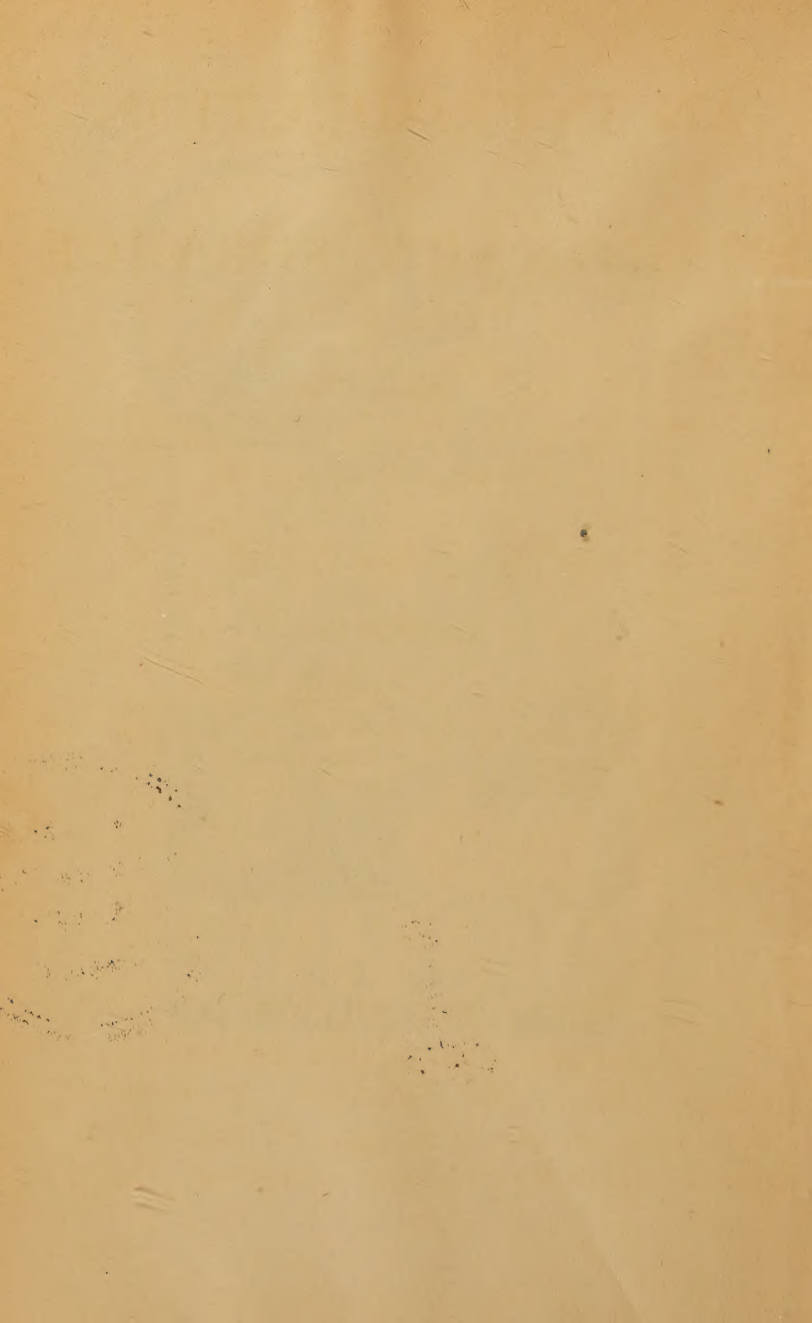
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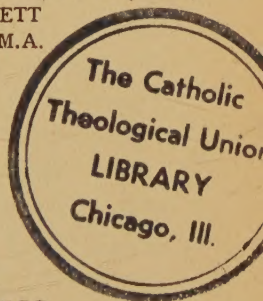
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## PREFACE

THE aim of this book, as its title indicates, is to provide an introduction to missionary service for men and women going for the first time to Africa and the East. While the American Board of Missionary Preparation (see p. 159) has prepared a number of valuable pamphlets, and in one country—China—a handbook for young missionaries has been published, there does not appear to be any other general introduction extant.

The first nine chapters deal in order with the company of outgoing missionaries and some special conditions which will meet them ; the Church of the land to which they go ; the content and range of the Christian message and its presentation through evangelism and education, in relation to health and disease and the social order ; and the mission in its corporate life and administrative work. The tenth chapter discusses the missionary's education for life. A chapter follows on the first furlough, and a short conclusion seeks to relate the whole subject to the working of the Divine Spirit in the world. Signed appendices follow, generously contributed by well-known scholars and missionary leaders, which will be invaluable as a guide to further study.

As the period included begins with acceptance for service and ends with the first furlough, missionary vocation and, except in one or two places, the earlier stages of preparation do not come within the scope of



the book. Further, as those who will use this volume take differing positions on certain questions of theology, Biblical scholarship, and church order, matters which might lead to controversy have not been introduced. The chapters offer one more illustration of the greatness of the ground which is common to all.

It might reasonably be urged that a missionary should have written this book. While there are obvious grounds on which such authorship would be ideal, there may be some measure of gain in a plan by which many missionaries provide experience and information for incorporation in a compact and simple form. All that is best in these pages has been gained from them.

In the preparation of the book, though the writing has mainly fallen to my share, each chapter, almost each page, represents common thought and work. My colleague has added an intimate knowledge of contemporary life and thought in Scottish and English colleges to the long experience in administrative and literary work for missions which has given me opportunity for personal contact with hundreds of missionaries, representing all societies and many lands.

While written for outgoing missionaries, it is hoped that the book may be useful in an even wider field. Students still in college and younger men and women in the Churches may find it illuminative of what missionary service would offer ; men and women in committee rooms may be helped by it to relate their work to modern conditions ; senior missionaries may take sympathetic interest in the outlook of their junior colleagues on life.

Sincere acknowledgements are due, not only to the writers of the appendices, but to those—and in particular to the Rev. W. Paton, of the Student Christian Movement—who have carefully read these chapters in manuscript, giving encouragement and advice. The Board of Study for the Preparation of Missionaries has also furthered the preparation of the volume and wishes it God-speed. Final responsibility for the contents, however, rests upon the editors alone.

In matters applying equally to men and women the masculine pronoun has been used throughout. Separate paragraphs have been occasionally added on women's work.

It only remains to add, lest any should misinterpret the prominence given to other matters calling for detailed treatment, that we who now offer this book to outgoing missionaries are convinced more firmly than ever that at the heart and centre of their service lies the profound and simple message of the Everlasting Gospel, as living to-day as when the first missionaries of the Church went forth.

G. A. G.

EDINBURGH HOUSE, 2 EATON GATE,  
LONDON, S.W. 1.

*September 1921.*





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NOTE.—In the Lists of Books for Further Reading the prices have been given (as far as possible) from current catalogues ; but it must be noted that all prices are now subject to change. All the prices should be regarded as net, whether so marked or not.

## CHAPTER I

### THE GREAT COMPANY

#### I

EVERY year in America, the British Isles, and the continent of Europe a number of the men and women of the West slip their moorings and in the interests of government, trade, or religion set sail from the land of their birth. No hard and fast division seems to lie between those who as engineers or traders are going to further the economic development of Africa or the East, as civil servants to assist in their political life, or as missionaries to link the religious sense of their peoples to the Father of the Lord Jesus Christ. But before long the frank conversation of life on board ship may reveal a divergence between the thought and purpose of the missionary and his fellow countrymen. It is possible that the contrast is more apparent than real. The average Briton, at any rate, delights in deceiving himself and others by presenting a view of life and conduct that is removed from what he really believes. When occasion arises in the future, his actions may belie the superficial philosophy which he once expounded with vigour. But the fact cannot be glossed over that many go to the East and Africa animated by the desire for wealth or advancement, and with a bias towards an attitude of superiority or contempt. The desire to 'get on' may be innocent enough and the pride may be little more than a pose, but altruistic ideals and the honest desire to shoulder 'the



white man's burden ' do not grow easily in foreign lands, and have a way of disappearing altogether in the stress and strain of the new life.

Such difference in mentality between the missionary and his compatriots is curious, for not only have their previous lives been similar but their work will have points of resemblance in the future. The trader and the missionary both come from a 'Christian' civilization; the administrator and the missionary, the wife of the government officer and the zenana worker, the member of the Indian medical service and the mission doctor, have studied together in college or have passed through the same medical schools. And when they arrive on the field, they will find that their work is, in certain aspects, the same. As the missionary draws up schemes of education, or lectures on public health, or runs a co-operative agricultural bank or a printing press, he is, in practice, not far removed from the government teacher or doctor or industrial expert. On the other hand, the district officer who listens patiently at the village well to the tale of an injured outcaste is doing missionary work of the highest importance; the trader who seems to deal only in commodities and cash is making it easier for men and women to believe in God, as he assists in the raising of a district from economic serfdom to a position of self-respect and independence; while the engineer who cuts roads and spans rivers that isolated villages may never again suffer the ravages of famine is working for the kingdom of God.

The young civilian and the east-bound soldier, moreover, will be not only of assistance—or the reverse—to the missionary; they will inevitably be missionaries themselves. As an eminent business man in Bombay said :

' I think that a man going out to India should fully realize that he is a missionary for Christianity whether he likes it or not, and that the only way he can get rid of his responsibility is to leave the country. . . . In many ways the lives of the ordinary Europeans count for more [than those of missionaries], because while the Indian looks upon missionaries as religious men, and as such expects them to be what they are, he regards the ordinary Europeans as the product of Christianity, and if he sees their lives really lived up to a high standard in accordance with our Lord's teaching, then he realizes that the Christian has something which his own religion does not give him.' <sup>1</sup>

Such a statement is neither an idealization of past history nor a future aspiration. It is a present-day truth, as the young missionary will find when here and there in Africa and the East he comes across fellow countrymen living in line with the noblest traditions of honour and courtesy, of self-sacrifice and disinterested service. In concern for those under their care, in patience with the ignorant, in hot revolt against injustice and insincerity in high places, such men are a constant incentive and inspiration to the missionary ; their names are handed down from father to son by the people of the land. Consciously or unconsciously, they are a strong witness to the religion which they represent.

The loose knit bonds that are formed on board ship, as prospective missionary and civil servant discover how like each of them is to the other, ought to be strengthened, to bridge in future days the gulf which often separates the missionary from the non-missionary community. The tragedy of such a cleavage is one which patience and sympathy and good-will should lessen or avert.

At the same time, the differences between missionary and non-missionary work are as real as their resemblances.

<sup>1</sup> Sir Henry Procter, *Christ and Human Need*, p. 75.

The missionary has certain invaluable assets. Unlike the government official and the business man, who as a result of their training and the nature of their work have to be content for the most part to let their actions speak for them, the missionary is free to be explicit in his witness to his faith. While the Christian civilian and military man can prepare for the coming of the Christ, the missionary will be able, more directly than they, to open a way for Him into the citadel of the life of a man and a nation. And the missionary has the inestimable advantages of having behind him, not a 'neutral' government nor an impersonal board of directors, but the moral support and prayer both of the home Church, which has sent him out as its representative, and of the Christians who are waiting to receive him into the fellowship of the Church of the land.

In the time of transition through which the young missionary passes when the western world has been left behind, and the eastern is unfolding, the close and intimate contact with the missionary community will naturally play a large part in his life. He will not be long in discovering that missionary service either makes or mars a man. The severe strain of life abroad—far greater than that at home—which lifts some missionaries to heights of spiritual power and discernment, in other cases proves too severe. In some mission homes will be found a range of thought, a culture and a charm which are a stimulus and an inspiration; in others a tendency to narrow outlook and a rigidity of mind which arrests development. As his range of observation widens the new missionary will discover that the man or woman who has most to give is not necessarily the college graduate or the highly trained expert; sincere artisans and simple-



minded evangelists may be true missionaries no less than more highly endowed colleagues. But the young missionary is primarily not critic but learner. His seniors have much to give. They can help him to see the unity underlying the multitude of new impressions which crowd in upon him ; they can keep him from hasty generalizations, from superficial estimates, from premature action ; they can help him to enter deeply into the heart of the work, enabling him to see from the outset that the springs of the mission life are in God.

While the new missionary is fully conscious of all he has to receive from experienced colleagues, he knows that he too has a trust to conserve and a point of view to present. Entering into the heritage of past generations he is responsible for interweaving with it the contribution of his own. Alike for the missionary of the next generation who will follow him, and for the young life of the growing Church, something will be missing if this contribution is suppressed.

Further, through comradeship with missionaries of other nationalities and in the wide association of co-operative work—with the increase in spiritual power and administrative efficiency which co-operation brings—the young missionary gains an insight into the religious life of men of different upbringing and traditions from himself. As he listens to the views of others on sacrament or order, on church government or discipline, he sees aspects of the Catholic Church which he had not seen before or had misunderstood, and amid the trust and goodwill and knowledge which a common purpose generates, he becomes increasingly conscious of a width and richness in the Christian faith even greater than he had dreamed.

## II

In preparing himself at home for overseas service, the missionary will have become aware of new factors, partly by-products of the war, which tend to dominate the missionary situation. Were he prepared to face only the conditions recorded in the biographies of his predecessors he would find himself taken unawares. It is possible, of course, that on arrival he may find himself sent to a station among remote and unlettered people, or placed in the midst of a large and simple Christian community where there is little or no reaction to influences which move in the world. But since the missionary is a member of a body he cannot afford to ignore what is affecting others, though his own work may for a time lie out of the current of life.

The outstanding phenomenon of world history at the present time is that eastern nations are rushing in a generation through a phase of development which occupied western nations for centuries. Bound up with this is the fact that great forces are sweeping through the East, and, to a lesser degree, through Africa to-day—the increasing suspicion of western civilization and the passionate uprising of the spirit of nationalism.

The presence of groups of oriental students in the colleges has brought these questions to the forefront, as was apparent at the great Student Conference on international and missionary questions held at Glasgow in January 1921. Since the close of the war orientals, hard-working and often of brilliant ability, have flocked in increasing numbers to universities and technical schools in America, Great Britain, and the continent of Europe. Some come duly accredited and supported by

their governments ; others have little money and few introductions or friends. They spend long months and years in lands which, claiming to be Christian, rank themselves above lands of the East. With few opportunities of seeing the better side of the country in which they sojourn, with little access to happy Christian homes, scant chance of forming real friendships with men of goodwill, these students from far lands see the poverty and vice of great western cities, the unemployment of willing workers, the revolt of industry against vested interests, the massing of the strong against the weak. The daily papers reek of the money market, of extravagance and fashion, of divorce. Racial prejudice clogs the steps of these men and women ; the western sense of supremacy and superiority is at most half-veiled from them. It is little wonder that some among them shrink back into themselves and become embittered. They utter the unjust judgements of those who see one side alone. At last they go back whence they came, and as he goes about his work the missionary, who was their class-mate in college, meets them or the traces of their baffling influence.

But the thing that matters is not that here and there a student returned from the West may oppose the missionary, though there is tragedy and failure in that. What burns the mind and conscience is that what these men saw is there to be seen. If ever the gospel message received a hearing because men believed it came from lands whose social order exemplified its teaching, that day has passed. Christendom stands discovered before the world. Eastward from the West have gone adventurers to trade in opium, morphia, liquor, rubber ; the West is responsible for alienation of rights in land and com-

pulsory labour, for industrial competition and the establishment in the East of a factory system which grinds even women and children for gain. Westward from the East have come these students to find evils no less dreadful blotting the scutcheon of so-called Christian lands. The modern Christian apologetic must make good in the face of these facts.

The desire for racial self-expression and self-determination has been born anew throughout the world within the last few years. The bearing of this fact upon the work of Christian missions will emerge in later chapters. In parts of Africa and most of Asia, as well as in many lands of the West, love of country and of liberty have waxed to a passion openly tinged with resentment against those who appear to oppose it. The fires of national self-consciousness burn high. This is not a development which calls for fear, still less for repression. The purer forms of national aspiration are in accord with the spirit of the Gospel. Christianity is a dynamic which at the heart of a nation's life releases personality and brings a new sense of what the rights and liberties of manhood should be. There are forms of national self-consciousness which, as a later chapter shows, find their home in the Christian Church. But for the moment the light of nationalism is sometimes lurid and the fire tends to scorch and sear. While most of the nations share in the access of racial spirit, men fear in others the feelings which they harbour themselves. Imagination, sympathy, and self-detachment are called for to meet the distrust and suspicion engendered by conflicting national ideals and claims. In Africa the black races, embittered by the colour bar, by the alienation of their land, and the exploitation of their labour, begin to clamour for the



expulsion of the white man that the Africans may hold Africa once more. In the Far East, Japan stands between America on the one hand and Korea on the other, humiliated by laws against immigration in one country and harshly repressing futile efforts at independence in the other. China is sharply at issues with Japan and on the defensive against commercial aggression from western nations. In India British rule has become so distasteful to sections of the people that the new measures introducing self-government narrowly escaped being strangled at their birth. The Near and Middle East—Syria, Palestine, Egypt, and Mesopotamia—are swept by tides of unrest. The Jews, hated by enemies of almost every race, and suffering cruel persecution, are struggling out of their agony towards a national home. Missionaries of earlier days worked in the midst of local disturbance and warfare; the company who now set sail face the upheaval of a world. The administrator may sit above the tumult and mete out justice to the people, but the place of the missionary is in their midst. He is not ruler, but servant, brother, friend. To him is committed the ministry of reconciliation, the message of peace and goodwill among men.

BOOKS SUGGESTED FOR FURTHER READING.

*Christ and Human Need.* Being addresses delivered at a Conference on International and Missionary Questions, Glasgow, January 4th to 9th, 1921. London: Student Christian Movement. 3s. net. 1921.

*The World and the Gospel.* J. H. Oldham. London: United Council for Missionary Education. Paper, 2s. 6d. 4th edition. 1920.

*The Highway of God: A Study in some Contemporary Movements in Africa and the East.* Kathleen Harnett and William Paton. London: United Council for Missionary Education. Cloth, 3s. 6d. net. Paper, 2s. 6d. net. 1920.

*Africa: Slave or Free?* J. H. Harris. London: Student Christian Movement. 6s. net. 1919.

See *For the Faith.* A. H. Small. London: Student Christian Movement; and any good biographies. Also articles in *The International Review of Missions*, p. 122.

## CHAPTER II

### THE NEW HERITAGE

#### I

AFRICA and the lands of the East have secrets hidden from all but listening ears and understanding hearts. To miss these secrets robs missionary service of its place at the heart of things. It is out of the distinctive heritage of every tribe and nation that the unity of mankind and the glory of the kingdom of God is being built up.

Those who have already entered into the heritage of Grecian literature and thought, or who have studied in a country other than their own, or have intelligently followed in the Old Testament the development of a virile and distinctive people, begin their missionary life with some conception of the complexity of national heritage and what it involves in human life.

But the subject is of paramount importance and every means to develop its meaning should be employed. The missionary will find it stimulating to let his imagination play freely upon that heritage which is actually his own. As he plumbs the extent to which it colours his character and outlook, the strength of the associations with which it provides him, the strange power of its inhibitions in the region of habits and of inner life, he will realize that if another man stood beside him, ignorant—perhaps even scornful—of this heritage and pervaded by the influence of another and equally complex heritage of his own, the two would not quickly meet in thought or combine in action : they would lack common ground.

It is worth while to state the case at some length. The man of the West has behind him a long ancestry—whether the links in the chain are discernible or not—and the mingling of many races in his blood. These sources have left their mark. His general environment—which again has penetrated his personality—has grown out of a series of historical events, of political and social movements, of the interplay of forces which have made his country what it is. His personal environment has been moulded by myriads of things and persons outside himself. Home and school and college, desk and workshop, town and province have helped to make him. Religious forces—some generated in the far back cleavages of history, others rising from the local influence of church or preacher, from the talk at the family table or the books of childish days—have played upon him with attraction or repulsion and fixed the bias of his mind. The literature of his country in all its range and beauty may be imperfectly known to him, but he is steeped in it none the less. He breathes its spirit in his native air. Shakespeare is in the fibre of every Englishman. Proverbs of his country become part of a man's self. The language which has grown up with his forefathers is the natural expression of his thought. The heroes of his country inspire him ; its anniversaries punctuate his calendar ; its religious festivals recall him to God. Because of his national heritage the man starts not only with a mind and character pervaded with strong and subtle influences but with a mass of associations ready to be related in daily life to new ideas.

The use of imagination reveals how innumerable are the associations bred by such a heritage as this. Community of experience has amazing power. Take locality—

two strangers from the same town meeting in Mesopotamia or Central Africa are friends. Take language—an accent which smacks of Glasgow or of Dublin will make two Scots or two Irishmen feel at home in the ends of the earth. A familiar quotation, a homely proverb, an anniversary—whether it be the Fourth of July, the First of August or St. Patrick's Day—is enough to send strangers walking together in the garden of their past.

Surely the power of heritage needs no further demonstration. It can sunder or bind with unequalled force. Set beside the man of the West men of Asia and of Africa, conscious of national heritage which is their inalienable right and no less dominating than his own: add the embitterment of feeling because their heritage has been so tardily and so imperfectly recognized by western nations, and there stands revealed a problem of staggering immensity.

## II

Formidable and baffling though they be, the problems which arise through inter-racial contacts cannot be shirked. The missionary belongs to a kingdom in which the nations have equal place, where all men are sons and daughters of God. This fact is unchallenged; to embody it in life is what costs. The missionary may find himself placed where racial antagonisms are forgotten and problems of relationship have been worked out to a happy solution; on the other hand he may find himself in a mission where the position of the members of one race in regard to another has not been adjusted to the modern situation, and limiting traditions are only in process of being recast, or have not even been seen to be wrong. In the latter case, what is he to do? He will



realize that he must wait to earn a right to a full voice in future policy. He may feel much and know little : his sympathies may be deep but his understanding of the situation may not carry far. Yet while he waits to bring influence to bear on larger issues and cannot independently institute changes in the long-established practice of the mission, his inner attitude must be maintained in harmony with the fullest truth he sees.

The missionary who would gain inner kinship with his fellows of other races must enter into the cultural heritage on which their lives are based. Leisure time—and many study hours—must be given to amassing knowledge as to the heritage of his adopted country, until through the stirring of imagination it becomes almost as real to him as his own. Be other than himself he cannot, but there is room within him for what is vital to the lives of other men. He can approach the secret springs of their national life with reverence. What he finds will not only unlock the personality of others but enlarge and enrich his own.

Fascinated, perhaps, at college by the beauty of Greek art and architecture, which he views from a distance of over two thousand years, he may find in the land of his adoption an art rich and lovely, a delicate workmanship, and a satisfying vividness of colour. From Homer and Plato he has learned of a time when art, the drama, and the dance centred round religion, and the daily life of the people was shot through with religious significance. In the East to-day the calendar is as full of feasts and festivals as the Greek calendar ever was ; omens and horoscopes, rites and processions, births and weddings, sacrifices and fasts, temples and gods, provide abundant evidence of the same pervasiveness of religion.

If he be a lover of literature or a traveller on the mystic way, the child of the West comes into a rich inheritance in the East. Tukārām the Indian shopkeeper and Kabīr the weaver have a message for him ; the songs of the Marātha saints, the meditations of Maharshi Debendranath Tagore, the poems of his son Rabindranath, thrill him with their poignancy and beauty. In the century before Gower and Langland in England threw out their thoughts in rude rhyme or alliterative verse, a Marātha poet was writing thus of ' the great souled ' :

They bathe in Wisdom : then their hunger stay  
With Perfectness : lo, all in green array  
The leaves of Peace are they,

With pearls of Peace their limbs they beautify :  
Within their minds, as in a scabbard, I,  
The All-indweller, lie.

Therefore their love waxes unceasingly—  
These great-souled ones : not the least rift can be  
Betwixt their hearts and me.<sup>1</sup>

In the ' house of Islam ', too, amid arid mediaeval legalism, there are wells of mystic thought and kindred seekers after God.

If the missionary is a student of history he will find great riches in the heritage of China. With a history stretching back past the youthful civilization of the West, past the might of Rome, the culture of Greece, the antiquity of Persia, China draws the historian like a magnet. Moreover, the history of China is enshrined not only in manuscript and bulky volume but is writ large, for all who have eyes to see, in contemporary Chinese life. Unlike early English history, rich enough in legal record

<sup>1</sup> Translated by Nicol Macnicol, in *The International Review of Missions*, 1916 (April), p. 214.

but providing the historian with little contribution towards a picture of the social life of the day, China presents in complementary fashion written evidence and vivid concrete illustration. The strength of family life, the binding force of kinship, for instance, is apparent to-day in China as it has been for four thousand years.<sup>1</sup>

If the special appeal of India is to the philosopher, and of China to the sociologist and the historian, the heritage of Africa appeals primarily to the linguist and anthropologist. With more than eight hundred languages and with endless data regarding primitive peoples the continent offers an illimitable field for research. Through his study of African languages, a man obtains access to the world of folk-lore and magic, of tabu and fetish—a world of childhood and charm, but of evil and of danger, haunted by spirits of fear. In the remoter regions of Africa, the sympathetic student finds a never-ending source of interest in observing and watching the various manifestations of the mind of primitive man. The reverence for the family forefathers, the conservatism that clings to established custom, the personification of tree and stone, the love of motion expressing itself in the dance, the joy of the oft-told tale—what are these but perennial features of the child with manhood yet to come?

The new heritage, however, is not all light. If Christian lands have an underworld of despair and evil it is no matter for surprise if Africa and the East show to the

<sup>1</sup> 'We can scarcely doubt that it is the co-operative principle acting primarily through clan family corporations, cultivating their own lands, administering their own trusts, supported by a social code adapted to the economic system under which they live, and consecrated by the traditions of some 4,000 years, which has enabled China to survive the many shocks which the political fabric has received.'—P. M. Roxby, *The Far Eastern Question in its Geographical Setting*.

missionary a side of life that haunts him with its tragedy. Both sides must be frankly faced by him who would arrive at truth. The scientist records experiments which work against as well as for the hypothesis he is investigating. The doctor, whose aim is the preservation of health, attains his end by investigating the sources and symptoms of disease.

While the study of philosophy and history, philology and anthropology enables a man to interpret the response which the human spirit makes to its environment, such knowledge does not take him to the heart of his subject. These are but the garments in which the soul clothes itself. Until a man of the West penetrates from the outward to the inward he has not yet reached the true life of Africa and the East. He has still the last, the most difficult, stage of his journey to travel—and the best.

### III

Can the missionary who has entered a little way into the meaning of the new heritage enter really into its heart? Those who have sought to do so have not failed, for the cultural aspect of a nation's life, at its best, sweeps past the local and the particular and touches the universal and the eternal. The highest reaches of literature and art belong to all time and all humanity. The man of the East and the man of the West can each, without strain or artificiality, with sincerity and honest appreciation, come near the heart of the other's inheritance.

Moreover, deeper even than the sources of literature and art and culture are the springs of a common humanity. Great instincts and passions lie at the centre of human nature, and those who have the patience and the love to penetrate to the core meet in a region beyond differences



of heritage and race. The elemental facts of birth and death, life and love, good and evil, youth and age are omnipresent, and he who is simple enough and strong enough to pierce through the superficial covering in which the soul hides itself to the living, loving, thinking man or woman is beginning to learn the lesson—so forcibly impressed on the world by Christ but so little understood—of the unity and the brotherhood of man.

When that truth is placed against the background of the Fatherhood of God, the differences of blood and language and culture that loomed so large when viewed in isolation fall into their right setting. The man of the East and the man of the West, conscious alike of the love of God and the privilege of sonship, are as one. The Cross, that to West and East alike may seem foolishness and a stumbling-block, can and does draw together men and women of all classes and races, as they worship a God who so loved that He gave His only Son.<sup>1</sup>

And as the things that divide one individual from another fall away before the Cross, so it is in the larger sphere. What is of national selfishness, of exclusiveness, and the will to power, cannot stand that searching light

<sup>1</sup> 'It was a wonderful experience to kneel among those Indian village Christians and be made conscious in an entirely new way of the two kingdoms in which we who are baptized are living, the earthly and the heavenly. In the former sphere we women from England were so far removed from our fellow-worshippers by race, civilization, and education that we could hardly have a thought on earthly matters in common; yet these distinctions belonged merely to the world of time and sank into their true insignificance as we turned to the other realm into which our baptism had brought us all, the realm of the unseen things that are eternal, in which we had all things common. There we who all alike were members of Christ and children of God, could already in the kingdom of our inheritance lift up our hearts together, to join in the worship of the one God and Father of us all, who was calling us all alike to share His eternal life of love.'—Mother Edith (Barisal) in *The International Review of Missions*, 1918 (Jan.), p. 60.

and droops and withers : what there is of beauty and richness and the will to serve is ennobled and sanctified when laid at the feet of the Christ. The missionary who in going eastward is conscious of the handicap of his foreign birth, can enter upon his new life fearless and unashamed, counting on the sympathy of the Christians of the land and glad to play a part, however small, in the winning of a great people for God. By the indwelling within him of the spirit of Jesus, who forsaking His own estate, became 'very Man', who born after the flesh in Asia became the Son of Man in every continent and island of the sea, the missionary will hold, in the teeth of eastern unrest and of western aggression, that in Christ the barriers of race are surmounted and God's family is one for all the world. Not forsaking the heritage of his fathers, not seeking to subordinate to it the heritage of any other race, he will press on in enlarging fellowship towards the day when the honour and glory of all nations meet at last in the City of God.

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## CHAPTER III

### THE CHURCH OF THE LAND

THE Church of the land is the heart of the new heritage into which the missionary enters. From the day when he worships for the first time with an African or Asiatic congregation at his port of landing, he stands on the threshold of a great fellowship, rich in possibilities of human friendship and of common work. Rightly looked at, this Church is a body of which he himself is part. For purposes of organization and discussion the Christian community is sometimes divided into the 'Church'—the body of indigenous Christians and the work undertaken by them, and the 'Mission'—the group of foreigners engaged in missionary work, and such members of the local church as they employ. This distinction, though convenient and even necessary at times in view of questions of organization and finance, is temporary and superficial, and becomes mischievous if pressed too far. The Church of Christ is one in each land as in all. The missionary takes his place as a member of the Christian Church in Africa, China, or India and his membership of it is deeper and more dominating than membership of a mission or of a race.

#### I

How can the outgoing missionary begin to prepare himself for his entrance into the life of a mission field Church? No understanding of the part is possible that is not arrived at in view of the whole: the present hides half its significance if the past be not known: the

changing and the temporal is misunderstood if not seen in the light of the Eternal. The Church is a great and undeniable fact. The philosopher sees the necessity for its existence in the nature of God and of man : the historian traces its development from the early days of the Hebrew race to its vast expansion in modern times. By some, however, only an infinitesimal part of the Church is seen, with limitations of time and place, restricted range and self-centred life. To others it appears as a whole complex in organization, rich in numbers, in intellect, in wealth, but so absorbed in the many that it ignores the one, so fast rooted to earth that it loses sight of heaven ; to others again, in contrary fashion, it seems so wrapped in contemplation of the unseen that it fails to apply Christianity to human life.

But the missionary must view the Church from a wider angle. With all its failings and shortcomings, it has handed on from generation to generation the good news of Jesus Christ, it has been the pillar and ground of the truth in all lands and at all times. Amid sharp diversity and tragic disunion, it has at least revealed the rich variety of life that centres round the Christian faith. The home of different peoples, the product of many a history, it has something of family likeness wherever it is found.

It is not enough, however, to regard the Church only in its temporal manifestations. The attempt must be made to see the Church as God sees it, in the ideal no less than in the actual, in the end as in the beginning. There may thus be discerned alike in each part of the whole and in the one Universal Church the energizing Spirit at work, transforming weakness into strength, despair into hope, bitterness into love, death into life.



In the presence of the Spirit lies the promise and the reality of the Church.

The outgoing missionary studies the New Testament as the traveller studies the guide-book of his coming journey. In its pages are mapped the growth of the Church from the upper room to the council chamber. Christian converts of every type cross and recross the scene—men and women and children, villagers and townspeople, scholars and unlettered fishermen, beggars and the rich, extortioners and generous souls, the good, the bad, and the lukewarm. With the graces of giving are recorded the shame of withholding; with brave abandonment of cherished customs, a clinging to things which defile; with readiness to receive former persecutors as brothers, a proneness to party spirit and dissension among themselves; with openness to new truth, tenacious hold upon narrow dogmatism; with courage in the face of persecution, a timorous yielding to fear; with splendid progress, a slackening of perseverance; with great religious fervour, tragic moral lapse. Here in this transcript of the Church in the first century the missionary finds a forecast of the Church to-day. And in the background of it all, a model for life-long imitation, stands St. Paul, giving himself in intercession and service for the members of the Church, lifting before them the standard for his and their endeavour—the apprehension of that for which they had been apprehended by Christ. Fearlessly he chides their declension and error, sternly he rebukes their sins, but he is no pessimist as he writes to Corinth, Ephesus, Philippi, Colossae, Rome; to him Church members are ‘saints’ and potentially perfect.

Sober and penetrating thought concerning his own Church at home will also prepare the missionary for his

work. He will himself be looked on as the measure of that Church's life; he will have to speak frequently of its aims and attainments. Sometimes he will be challenged by men of Africa and Asia who when they were students in his so-called Christian land did not find that Church in possession. At times he will be among simple people ready—for the moment—to accept an idealized picture of any Church of the West. In either circumstance the missionary will be discredited—at once or later—if he allows himself to be blind-eyed or partisan. At all costs he must be true. As a western Christian from a land where the moral forces of the Gospel, though at work, are often out of sight, he has to admit that his Church has largely failed to be a living witness against social wrongs and that it has been marred by formality, sectarianism, ecclesiasticism, fear. By honest admission of weakness he will win credence when by shallow eulogy he would breed distrust. Yet there is evidence—and he should be able to adduce it—that because of the life of God which is in it the Church is the hope of his land, and bears marks, with the Church everywhere, of its living and its certain destiny. For the Church, as for all the members of it, the missionary holds fast to hope. And history is on his side.

‘In spite of all hindrances and all aberrations, in spite of shameful infidelities to its principle and fluctuations of faith, there among men the Divine Community is being formed, age after age, gathering into itself from every kindred and tongue and people and nation. Sometimes, life has seemed to fall so low in the communities which claimed to be Christian that men have pronounced Christianity to be on the point of extinction. And over and over again from the unseen source new tides of power and purging and revival have swept through the Body. There have never ceased to be some manifestations in the Body,

even at the worst times, of the divine life in its beauty and strength. The Church is still there to-day.'<sup>1</sup>

## II

The actual contact of new missionaries with the Church in the mission field will vary widely according to their spheres of work. One may find himself set alongside a lonely senior in a station where there are no converts at all. Another may be placed in a great Moslem city, where the little band of Christians meet in a humble room. A third may be sent to a mass movement area in India where villagers, all unlettered, are pressing by thousands into the Church, or to a recently established Christian community in Africa thronging the mud-built place of worship; a fourth may be called to help in a long-established congregation in Japan or China or India which has church members with ability and education equal at least to his own. The spheres in which women may find themselves vary no less than those of men.

It is obvious that with such difference in numbers, in education and in length of Christian life, church organization will differ widely. Some congregations will be in infancy, dependent on the missionary as their guide, their affairs administered largely by the mission and, it may be, looking to it for monetary support; others will be moving towards organized self-government. Some will already be independent and self-extending, qualified to recast organization and enter into new relationships. Owing to differences of character and temperament, progress will be faster in one place than another. Women will still in some lands be comparatively in the background;

<sup>1</sup> Edwyn Bevan, in *The International Review of Missions*, 1921 (April), p. 221.

in others they will be making active contribution to the Church's work. A further factor, large and perplexing at times, which controls the rate and nature of church development is found in the differences of church order and the denominational distinctions which, having grown up during centuries of Christianity in the West, have been transplanted into the mission field. The problems arising from this situation are pressing; the outgoing missionary will have to take a share in facing them with his senior colleagues and with the Christian community. Already there are hopeful indications that the mission field may lead the older Churches in the direction of true re-union.

The deepest desire of the missionary, whatever be his specific task, will be to associate himself and his work with the life of the Church of the land. That Church, whether it be infant, adolescent or adult, has in hand a great and compelling task. It is set in a non-Christian environment where forces of righteousness are weak and counter-forces are strong. Heredity pulls it down. Its aim is not merely survival but growth. It exists to conquer and to spread. It has—like the Churches in the West—a duty not only to individuals but to the State, and has done that duty bravely at times. It is a Church which, while it needs and in part depends on its western members, must fulfil its task through Christians of Asiatic or African race; they alone can take the fullness of Christ into the heart of the heritage of their nation or bring the fullness of that heritage into the Christian Church. It is this which gives theological colleges a key position, and for this end they need rich and scholarly equipment if they are to furnish educated leadership for the Church. Their appeal has not yet met adequate



response in the West, nor are the best forces of vigorous oriental Christian life fully enlisted. The western missionary, while in this and other ways he gives his utmost need of service, must see that he does not render himself necessary as a permanent element in the Church. Like the great forerunner of the Gospel, he must aim at his own decrease and ensure his 'dispensability'.

As a result of its inherent vitality and the influence of the new spirit which is spreading throughout the world certain gifts are being sought by the Church from the western men and women who come to share its tasks.

The first is generous trust, such as St. Paul had in the growing Churches of his day. There is no modern ground for hesitancy or fear which his experience did not find. But as a wise church-builder he saw the converts not as they were but as they might be; his faith in them had strong uplifting power. Again and again, seeing things that were not as though they were, he 'believed into capacity' men who were about to fail. This was the method of the Master. The inspiration of confidence has been one of God's best tools in making missionaries; missionaries may well prove its value in upbuilding the Church overseas. As the growing Church to-day assumes wider responsibilities and reaches out after greater tasks, the missionary members can create the atmosphere in which alone the work can be done—a new faith in the reality of divine enabling, in the power of God to endue with gifts beyond the range of human power and to turn past defeat or failure into victorious strength.

The generous trust of western colleagues will release the Church to enter into wider liberty, a boon which is passionately sought. In every land the Church has drunk deeply of that spirit of freedom, that desire for self-

expression, that yearning to be oneself and not the reflexion of another which is characteristic of the present hour. This is in part a product of the international developments fostered by the war, in part a natural result of the dynamic force inherent in Christianity itself. This cry for freedom ends in conflict if it is unheard. To direct, possibly to discipline the movement may be needful ; to ignore it or repress it would be impossible, even if such action were right. There is no more burning question in many mission fields—and notably in India—than that raised by this voice within the Church. The vernacular press, missionary periodicals, discussions at conferences and in private life leave no missionary unaware and leave few unstirred. By some missions this challenge is feared or even resented ; by others it is welcomed as presaging new life. Here and there church members desire to rush the issues and break away from precedent at once ; on the other hand there are places where sane forward movement is being delayed or even blocked from the missionary side. But on the whole changes are coming, steadily and over broad reaches in the Church. Already in Asia and in Africa Christians of the country are finding new places in the councils of their Church. The number is multiplying of those who fill posts of leadership, who stand beside men of the West or take the senior place. A corporate life is emerging, a common voice begins to be heard. The life of the land seeks expression in forms of worship ; it grows clear to oriental Churches that architecture, liturgy, and church music need not follow the lines of the West.

That in all this there is problem and danger, and pain for those who feel that the service of the past is slighted or that experiment is bound to lead astray, does not need

to be explained. It is the religious problem on a racial scale of the old and world-wide crisis of adolescence which, when unrecognized as the prelude to manhood, has troubled and threatened many a home. The way through lies onward not backward. It is futile to urge a return to childhood; in adult life the warring elements will be reconciled.

The missionary in his first years of service—though problems of 'Church and Mission' may perplex him, though the variant views of seniors may seem as if they could never be reconciled, though 'devolution' deemed rapid by councils and committees may seem to him (as to those who await it) to be slow—has it within his power to touch the heart of the problem and help to relieve the strain, with no infringement of loyalty to colleagues of his own race.

For before all else the Church in eastern lands and in Africa asks from men of the West the gift of friendship—simple, natural, sincere. Without it no other gift is worth acceptance, only within the circle of it can the problems of the Church be solved. There is no record of love and personal devotion richer than that poured out by western missionaries—men and women alike—for those whom they have brought into the Church. But to-day the thirst is for real friendship between men of common age and education but of different race. To the relation of father and children there waits to be added, in new and fuller measure, that of brother and friend.

But the man of the West, even if he be at the age when friendships ripen quickly, will not find it a facile thing to enter into brotherhood with the man of the East. The rapid development of self-consciousness in Asia, in parts of Africa, and even in the quiet reaches of the Southern

Seas, has acutely heightened sensitiveness to that attitude of superiority which is unconsciously habitual to many races of the West. Lack of sympathy, an atmosphere of impatience and distrust, where such is pre-existent, cannot be dissipated in a day. No external manifestation of goodwill will avail. Far back in the recesses of heart and mind—in the depth of the subconscious self—the Spirit of Christ must work. For it is not by self-repression or self-adaptation that true brotherliness can be won ; it is born of likeness to Jesus the Son of Man. It is more than a spirit of giving ; it is a spirit that receives. The depth of the brotherhood of Jesus was shown by the fellowship He sought from men. In Gethsemane itself He turned to His friends ; but they slept.

The genius of Asia and of Africa for friendship is at its highest in the Christian Church. It is along this line of approach that the missionary can best begin his service and can gain entrance to the riches of his new heritage in the Church of the land.

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## CHAPTER IV

### THE CONTENT AND RANGE OF THE MESSAGE

THE representative of the home Church goes to distant lands not merely on a mission of human brotherhood, but to share with others his personal knowledge of a Friend who by revealing God to him has transformed both character and life. Missionaries of the twentieth century are thus direct successors to those of the first, who, various in character and in culture, could not but speak that which they had seen and heard. What was shown on single scale in the life of this or that disciple was writ large in the life of the Church, whose pre-eminent work was the proclamation of its message. Though its existence was threatened, here by Jewish reactionaries, elsewhere by Roman authority, or by the insidious atmosphere of degenerate Grecian thought, the early Church gave some of its ablest members as witnesses to the Gospel with which it was in trust for the world. The great experiment worked. The habit of the Christian Church was fixed. Henceforth it lived to pass on its message, and to pour out its life.

What, then, is the Gospel which the missionary takes to men? It is full to the brim with philosophy and far-reaching ethic; its principles are revolutionary in their bearing on human life; it makes claims which are overwhelming in their extent and directness; it is at once impossible and natural, stern and tender, repelling and



full of attractive power. Its light pierces through death and makes a radiance of the future. It answers men's questions and allays their fears as no other message has ever claimed to do. Set at the heart of this all-embracing spiritual order breaking in upon the life of man is a Person—Jesus, the Son of Man, the Word whereby God the Father is revealed. The historic record of His coming, His life, His death and His rising again is the basis on which rests personal knowledge of Him. The Divine Spirit reveals Him as a living Saviour through whose Cross men everywhere find deliverance from sin and enter into fellowship with God. Christianity embodies truths, as do other creeds in differing measure. But in it alone is offered to man, as a Friend who can be known and followed, Him who is Truth and Life. It was the good pleasure of the Father to sum up in Him all things ; in Him dwells bodily the fullness of God ; by Him all things consist.

It is outside the scope of these chapters to develop further the central theme of the content of the missionary message. But the missionary is called before all else to bear witness to it and his apprehension in experience and understanding will in a real sense be the measure of his power to convince those to whom he speaks. This is a deep and most searching truth. It shifts the emphasis from ' specialized missionary preparation '. It dwarfs the importance of certificates and diplomas and degrees. It reveals as the basal question that of the missionary's personal relation to Jesus Christ and what He came to teach about God. Though this experience may as yet be but a point and a beginning—compared with its wealth of meaning still unseen—it is the starting-place from which the missionary may unfold his message until

it widens out to cover the whole range of personality and life.

It follows that the securing of opportunity for the growth of inner knowledge of the friendship and teaching of Jesus Christ assumes a foremost place. The Bible is studied, not now as a mirror of converts but as a revelation of God. The cultivation of fellowship with God through prayer, meditation, and sacramental life, becomes as necessary as exercise or food. Since friendship results in kinship of character a gradual change takes place whereby the missionary grows more like Jesus in the beauty and strength of manhood and the self-sacrificing service of daily life. It must be so, for the validity of a witness depends on character, and character depends on Jesus Christ.

## II

But the New Testament records testify that the Christian message, while founded in personal experience, claims expression also in the sphere of thought.

The Gospel, though so simple that a child can receive it, expands into and relates itself to the whole of human thought. Theology is the unending study of the God who, having revealed Himself in Jesus Christ in a changing world, is freshly revealing Himself as Truth through a Spirit in whose teaching past and present and future merge into one inclusive whole. In the Christian revelation there are heights to which no mystic has soared and depths which no philosopher or theologian has fathomed, yet there are great and living tracts of truth which every outgoing missionary should set himself intelligently to explore. Emotional experience is not sufficient without a rational approach to truth.

Two considerations will be sufficient to illustrate this.

The missionary of to-day, unless he condemns himself to failure by shutting his eyes and ears and restricting himself to the reiteration of set and mechanical statements, will find that he must work on new and difficult ground. Even while his inner faith remains unshaken his intellectual beliefs will be tested, as he opens his mind to the impact of fresh surroundings and is exposed to currents of non-Christian thought hitherto unknown. He may have to re-think his positions, re-state his apologetic, re-enter, even, into his own experience of God. At such times a well-based knowledge of Christian theology is a strong support.

Further, to-day, as at its beginnings, the message of the Gospel has to find entrance into pre-occupied minds. Then, the living truths known to patriarch and prophet had been obscured by the traditions of later Judaism ; the spiritual experience of psalmist and seer had been lost ; the state religion of conquering Rome had set up the emperor as God ; the older polytheism was breaking into licentious cults ; the Grecian mysteries were offering spiritual experiences to slake men's thirst. Complex and fluctuating religious conceptions swept the minds of those who were seekers after God. Into this world of confusion, pre-occupation and unsatisfied desire came the Christian Gospel, to claim not part but the whole of the minds and hearts of men. The situation is no less baffling to-day. The human mind has no fair blank pages waiting for a message. True, animism, though it invades and underlies all other religions, does not openly propagate itself ; Shinto, Confucianism, and Hinduism, except where they have begun to copy Christian methods, are content to be racial or national creeds ; Buddhism,

which swept eastward from India through central and southern Asia, has lost its old expansive force; Islam alone is missionary, amassing converts in many lands. Yet these religions, though with one exception they are not actively self-extending, are deeply and solidly entrenched. Their philosophies tincture the thought even of the ignorant; their practices are interwoven with daily life; their sanctions buttress social order. Now, as always, Christianity, startling in its fresh approach, lays siege to occupied ground.

No argument is needed to prove that for a missionary confronted by such a situation two lines of preparation are required. If he is to gain access to the minds of his hearers, he must have studied their religion, both in its philosophic content and in its popular belief and practice; he must have thought his way into the spiritual craving which each religion represents. Why, for instance, are there sects in Islam? If he is to instruct the people, he must have a knowledge of the real meaning of the great Christian conceptions which is full and flexible enough to meet the special case. There is urgent need in the mission field—in theological colleges, in the preparation of Christian literature, and in certain forms of evangelistic work—for missionaries with high-grade technical theological training, but there is an even greater need that an adequate standard of biblical and theological preparation—vital, scholarly, simple—should be set before every man and woman who goes out.

### III

How much of the missionary's time, in the midst of a busy and varied life, should be given to the presentation of the Christian message? How much of his work can

be included under that term? The reply will not be found by a calculation of times and seasons nor by estimating the relative value of evangelistic, educational, and medical work. The best place to seek an answer to this central question is in the gospels, with their artless record of the life of our Lord.

Truths of infinite moment quickly emerge. First, it is plain that He is the missionary message in character and in act. Each hour of His life holds God's message to men. The Gospel is acted even before it is spoken, lived before it is taught. The Christian graces held up by the writers of the epistles gleam in changing beauty in the life of Jesus on the gospels' pages. In the naturalness and simplicity of His ministry our Lord had no work hours, no formal pulpit from which to preach. His heart was full of His Father's message and it overflowed. He found His hearers by the well or on the lake, on the hillside or in the home; He took His text from bird or seed or flower, or vine on the wall, or from children in the street, or the fisherman at his calling. He spoke in the synagogue when they would hear Him, but never only there. His message, in its wealth of word and action, left no sphere of human life untouched. The call to personal acceptance of service, the deep probing of individual sin and the restoration of the one forgiven, the revelation of Himself as a ransom for many and the One through whom alone the Father could be known, are inseparable from His acts of healing and ministry and His proclamation of a Gospel by which human society was redeemed and the kingdom of God set up among men.

Thus a great unity in all the diversity of missionary service stands revealed. There is no antithesis between the Christian message for body, mind and spirit, or



between an individual and a social gospel. To leave out any part is to mutilate the whole. The message which the missionary carries is to the whole of every man and to men in all the ranges of their ordered life. As in corporate and individual life God may equally be dishonoured, so in both He may be obeyed: neither is beyond the reach of the great salvation wrought on the Cross of Christ. The missionary's message must be measured by the range of that supreme redemptive act of God.

It only remains here to urge the need for the utmost loyalty to that message in all its breadth and length, and an enduring unity of service among those who set it forth. To-day in the missionary work of His Church God has given some to be pastors and evangelists, some teachers in colleges and schools, some doctors and nurses, some translators and writers, some workers among the outcasts, some to be leaders in social reform, that the body of Christ may be fitly framed and knit together through the working in due measure of each several part.

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(See also p. 122.)

## CHAPTER V

### THE PRESENTATION OF THE MESSAGE : THROUGH EVANGELISM

AT the heart of all missionary work evangelism lies. Educational, medical, industrial, and social work are all agencies for evangelism and, as will shortly appear, are charged with the Christian message. In this chapter that branch of work alone is considered which is carried on apart from college or hospital, with no vehicle of expression other than that of preaching and speaking to the many or the few.

#### I

In the past the conception of missionary work was, in this particular sense of the word, largely evangelistic. To some extent the emphasis has changed, partly because the value of educational, medical, and social work as a means of preaching the Gospel has been more appreciated, partly because the growing Churches in the mission field have begun to take responsibility for preaching the Gospel and evangelizing their non-Christian neighbours and the foreign missionary has been able to turn to other work. But though less may be said about it, evangelistic work is still the foremost 'missionary method' in every land. Not only is the true missionary—whatever be the form of his service—always an evangelist, but there are many places in which evangelistic work is largely dependent on the western pioneer. Above all, it is the

missionary's privilege to help the Christians of the land to develop this primary aspect of their Church's life.

Every missionary before setting sail will have taken a share in spreading the Good News in his own land. Some will have learned to present Jesus Christ to little children in a way that wins their interest and their love; others, rich in vitality and young in spirit, will have sought to link the hero-worship of the adolescent to the supreme Hero of the world. Some, in discussion circle or college study, will have discovered the necessity of unveiling the inner light to those groping in the dark. To others, preaching or speaking of Jesus Christ to an unknown company, will have come the discovery that St. Paul's expression is not out of date, and that through 'the foolishness of preaching' God still reveals Himself to man. All this is great preparation for work overseas.

But while the missionary finds the human heart alike everywhere, he will soon have startling evidence that human minds differ widely in their content and presuppositions. The first problem which faces the beginner, as he tries to speak either through an interpreter or in his early attempts to use the vernacular, is the loss of all the illustrations which served so well at home. Scarcely one will fit into the experience of his new hearers. Even Biblical illustrations, instead of explaining, may need to be explained.

But the loss of illustrations is small compared with the absence of those Christian presuppositions in the hearers' minds on which an evangelist in the home land depends far more than he is aware. Men brought up in Christian surroundings may be ignorant and inelastic in mind, they may be indisposed to think or even be definitely set against receiving the speaker's message, but at least

there is some common understanding as to the meaning attaching to such central terms as 'God', 'salvation', 'sin'. In non-Christian audiences not only is this common basis lacking, but minds are prepossessed with other connotations for these terms. What the speaker says conveys to such men no clue to his real meaning. Speakers and hearers cannot meet till this barrier is passed, and the hearers for the most part can do nothing to surmount it. If at the first he ignores this fact the missionary may stereotype his message, and lose what is perhaps the surest safeguard of those who have constantly to preach and teach—the instinctive sense which warns a man that he is out of contact with the mind of his hearers.

No work can more easily become mechanical and perfunctory than the reiteration of the elements of the Christian message to those whose mentality is not understood. It will help a beginner to avoid this danger if from the outset he fills his note-book with illustrative points gathered from such fellow Christians as can speak with him, from his colleagues, and from his own observation of local life. These latter he will test before use, lest he blunder through ignorance. With broad imaginative outlook upon the new heritage he has come to share, he will be on the outlook for elements in it which may help to convey his message, again seeking guidance of his seniors lest he do more harm than good. Having from the outset taken interest in translations of the older literature of the country, its songs, its poems, its proverbs, he will hasten the day when he can read the vernacular press, neither discounting nor exaggerating its influence, that he may get close also to the current thought of the people.

He will realize that the mind-content of the ordinary

Hindu, Buddhist, or Moslem village man or woman is far apart from the philosophic aspect of their creed which he has studied at home ; he will not expect to arrest the Animist by notes of college lectures on primitive religion. For him, non-Christian religions and anthropology have passed from the sphere of lectures and text-books into that of human life as seen in the men and women whom he meets. With eager zest and yet with gentle courtesy he will note the manners and customs, the religious observances, the reactions to influences and events, all that concerns the people's thoughts and lives—not merely as matters of scientific interest but because his message both in its presentation and in its result is closely related to them all.

## II

Methods of evangelism can best be learned on the mission field itself. The missionary will find teachers among his colleagues, especially those of them who are Christians of the land. While the central message of evangelism is unchanging, the method of its presentation varies according to the condition of the people to whom the message is given. Of late years attention has been turned towards the use of evangelistic methods in accord with the spirit of eastern life. The outstanding example of this is the musical evangelism now popular in India, in which the instruments of the country, its rhythmic music and the dramatic instincts of the people, are used with great effect. This orientalizing movement is only at its beginning and interesting developments may be at hand. At the same time, methods well known in the West in winning students to Christ have been used with good results in India, Japan, and China.



Experience absorbed into the personality of the new missionary will be reproduced in due time in that form of evangelism which becomes his own. For a while a beginner naturally and gladly works under the direction of others, but no true evangelist can be a replica, even of another far greater than himself. The Master of Method is the only model to copy ; in following Him each man attains his best and gives his highest service.

There is no greater subject for a missionary's study than that of the methods used in presenting the Christian Gospel in evangelistic work. Sound experience ranging over a wide area has been acquired, yet faulty methods are being perpetuated through ignorance that better ones have been found. The mass of experience already gained—and some of it is of singular value—has never been collected, classified, and made available in scientific form. Each man has to begin more or less afresh. The mission field is rich in living experiment, made in many lands, on different modes of approach : through the Old Testament, following the lines of growing revelation ; through the New Testament, following the life of Jesus through the synoptic gospels to the systematized teaching in the epistles ; through the presentation of the message of the Cross as the starting-point ; through the use of story, parable, or symbolic act. The actual conditions of non-Christian life and thought are being closely studied in order that the Christian message may be presented in a form that will appeal. The whole content of the Bible as a mine for the evangelistic missionary is being explored. The outgoing missionary who knows that experience is being gathered by others will seek to find it and make its discoveries his own. He will not rest content with formal reiteration, or mechanical emphasis,

or superficial appeal, or slovenly shirking of issues, as he seeks to bring home the fullness of God's message to men.

Such a message will be given not only by word of mouth. The vernacular Bible touches many whom the evangelist cannot reach, and history has proved time and again the force of its message to those who have had no previous contact with Christianity. But the Bible cannot find its way far and wide unless men do their part in translation and distribution. Much has already been achieved ; but old versions need to be revised, translations are needed in further dialects and languages. Of late, new effort is being made through the co-operative action of many missions to produce in Asia and Africa a supply of well-written up-to-date literature, some of it related to current thought. The value of the literature so prepared has stimulated the desire for further production. A few scholarly missionaries, and Christians of the country with literary gifts, are striving to concentrate on the translations of suitable pamphlets and books or the production of fresh vernacular literature. In Japan the success of newspaper evangelism has given a striking indication of the value of that method of work. While it takes long experience to qualify a missionary to give himself wholly to the production of Christian literature those who have literary gift and linguistic ability will feel the call to it even before the first furlough comes.

Yet while the missionary—evangelist, writer, or translator—gives due place to method and to the right selection and presentation of material, he will prove, as others have proved before him, that the power of the message is not his. He is right to put good work into a task so splendid and so compelling ; for lack of rightly ordered presentation his message may be blocked and

obscured. But if once dependence is placed solely upon method, however good, it becomes a hindrance in its turn. Hope lies in the life in the message and the living Spirit at work in the world. Harvest comes in the end not from good soil or good sowing—though they play their part—but from the life in the seed and the nurturing sun and rain.

### III

The facile proclamation of good news by a passing herald is a conception of evangelistic work which does not fit the conditions of the mission field. This is proved, in many instances, by the difficulty of access to the mind of the educated non-Christian, often deeply influenced by modern scepticism or the revival of his ancient faith. Apart from larger special efforts to which reference will be made later, evangelistic work is generally toilsome and slow, especially among secluded women in zenanas and harems, or except in mass movement areas, among villagers living just above famine line. Years may pass without visible result; then inquirers come; from among them some are enrolled as catechumens for further regular teaching; then there emerges a group in definite preparation for baptism; finally the baptized Christians form the nucleus of a new congregation or are added to some congregation previously formed. These five stages, which seem like mere routine when read in missionary periodicals, open up with enthralling interest in real life. The missionary can take no actual share in them—except where English is spoken—until he knows the language, but from the outset he can be an eager student equipping himself for future days. Experience gained in work at home will help him, if points of similarity are not allowed

to obscure the differences both on the surface and beneath. The missionary should begin by making careful inquiry of others—whether evangelists of the country or foreigners like himself—adding his own observations as he becomes adjusted to his new surroundings. What are the motives—good, unworthy, or mixed—which have been potent in bringing past inquirers ; are the same motives dominant to-day ? How far and by what means can the motives of inquirers be discerned ? At what points are mistakes most likely to arise ? What special hindrances in thought and feeling confront the inquirers, what special sacrifices have they to face ? What tests—as to knowledge of Christianity, as to literacy, as to character and habits of life—should be applied at various stages ? What of the old should be allowed to remain, what should be cast aside ? Should separation be enjoined on an inquirer or only advised when conscience begins really to awake ? When should confession of Christ be made openly ? Should secret baptism ever be allowed ? What is the honest course to take about inquirers not yet fully adult, about women in non-Christian households seeking baptism, about polygamists' wives ? Is it right for a woman to leave husband and children in search of baptism ? Should a convert in dire peril of his life be exhorted to stay in his native place ? How should cases of arrested inquiry, of the falling away of promising catechumens, of the lapse of baptized converts be met ? The answers to these questions vary among Animists, Confucianists, Buddhists, Hindus, Moslems ; in districts familiar with Christianity and in pioneer work ; and in the practice of various missions and confessions. Some of the answers have never been fully worked out.

To the missionary who has chosen evangelism as a life

work these questions are of paramount importance. As he faces them he will learn the value of a knowledge of human nature and how the principles of psychology stored in his note-book may be applied to life and work. He will realize, too, that the missionary who, interspersed with the joy of seeing men and women find their way to God, has to experience the slow progress, the frequent disappointment, the endless perplexities of evangelistic work, must have a life deep-rooted in the patience and love of Christ. Again and again the evangelistic missionary will find himself beyond the reach of theory in a sphere where reason fails to interpret and experience offers no clue ; then he must wait as a learner before God.

The natural qualifications of a western missionary for evangelistic work are obviously less than those of a Christian in his native land. In preaching or itineration, in zenana work and other house-to-house visitation, men or women of the country are peculiarly fitted to take part. It is often wise that they should be the spokesmen, the missionary backing with prayer and support. Except where their training has been inadequate or westernized, or where personality has not been developed, or where spiritual life has waned, the best lessons as to presentation and method are often taught by such colleagues as these. A young missionary just beginning evangelistic work, not at home in the language and half-ignorant of the native mind, may find in a fellow-worker who is himself one of the people an inspiring example and guide. The human friendship which can be developed in such relationship, the real comradeship manifested between western missionary and oriental or African colleague working side by side, may be a powerful apologetic for Christianity.



#### IV

This chapter must close on a note just touched at the beginning. The work of evangelism primarily pertains to the Church of the land, and to train its members for that work is the consummation of missionary service. The large evangelistic movements which have recently taken place in Japan, China, and India are full of encouragement for the future. Sometimes under western guidance and organized on western lines, always, so far, with the help of western workers proffered and gladly used, they have in a true sense been indigenous. Characteristics of great promise have been common to them all : recruiting of voluntary service from every rank of life and from among women as well as men ; careful preliminary training in Bible study and in intercessory prayer ; the preparation of excellent literature both for workers and for distribution at the meetings ; adequate plans for following up those influenced and bringing them into touch with existing church life. Work on a smaller scale, but no less thorough in its methods, has been organized by Christians of all denominations for a town, or by a single Church for all within the sphere of its influence. Besides these larger and lesser movements, Christians both in India and in China have organized, and themselves support, work on permanent lines for the evangelization of their fellow-countrymen, and in many parts of Asia and of Africa spontaneous evangelistic work has been undertaken both by congregations and senior pupils in boarding schools. The extension of Sunday-schools, no longer on merely old-fashioned lines but with modern methods and appliances, is proving a valuable adjunct in evangelistic work.

Greater even than the privilege of being an evangelist is that of helping to train men and women of the country to work as evangelists for their Church. This is a task for the missionary who knows the language and has entered into the heritage of the land, yet it is one which the young missionary may have constantly in mind. Every quality of strength or goodness, every aptness of phrase or freshness of interpretation seen in catechist or teacher or preacher with whom he works, sets a standard for his ideal; every weak point is a warning against flaws in his future work. For the sake of these and others whom he may be training he will seek to discipline himself. Shallowness in his presentation of the message, mechanical theology or the use of hackneyed phrase, inconsistencies between life and teaching, temperamental indulgences which isolate him from men, lack of insight, sympathy, tenderness, imagination, humour, poise—these things, which would mar the missionary's personal service, call doubly for amendment in him who would train others for evangelistic service in the Church.

BOOKS SUGGESTED FOR FURTHER READING.

*Carrying the Gospel to all the Non-Christian World.* World Missionary Conference Report. Vol. i. London: Oliphant. 3s. 1910.

*Educational Principles and Missionary Work.* Roland Allen. London: Robert Scott. 7s. 6d. 1919.

*A Manual for Young Missionaries to China.* A. H. Smith (Ed.). (Chap. vi.) Shanghai: Christian Literature Publishing House. 1918.  
(See also p. 122.)

## CHAPTER VI

### THE PRESENTATION OF THE MESSAGE : THROUGH EDUCATIONAL WORK

No one who studies missionary statistics can fail to be struck by the large proportion of workers assigned to colleges and schools. Every year sees these numbers augmented, and mission boards are still asking for more men and women, and still more. It is, of course, true that institutions, once started, are bound to live on until some definite action is taken to close them, and tend to absorb a larger number of reinforcements than work which can be temporarily suspended and resumed. But even allowing for this, it does not account for the wide spread of educational missions and the desire for them in land after land. The work is, evidently, based on principles which are held to be convincing and sound.

The man who has studied the theory, history, and results of education has no doubt what these principles are. From his knowledge of the part which education plays in the life of individuals and nations, it is evident to him that without it there can be no real redemption of human society, no development of personality, no future for any individual or race. He sees that Christianity has worked hand in hand with education from the first, and is everywhere allied to it to-day. He believes that education is a blessing not only for a man himself but for the world. He holds the inalienable right of every man to a fair unfettered chance of bringing his latent

powers to full development, not by having thrust upon him an alien culture, but by having knowledge such as he can assimilate presented to him under healthy influences, to be translated into character and life. Education disperses superstitions and evil customs, raises the standard of home life and liberates women, fosters the use of material resources, and opens the way for industrial development and trade. Best of all, it stirs in the depressed and degraded the instincts of manhood, and rears citizens of public spirit who can serve the community with intelligent self-respect.

If education, and in particular, Christian education, expects all this, the place it holds in the policy of missions needs no further explanation; the outgoing missionary will not wonder that he and many others are being sent to colleges and schools.

Missionary education has always been explicit in its aims. Emphasis has shifted from time to time, but educational policy has persisted unchanged in its essentials through the whole period of modern missions. The Commission on Education in relation to the Christianization of National Life presented to the World Missionary Conference at Edinburgh in 1910 a considered statement on the subject.

‘ The functions which education may fill in the work of Christian missions may be summarized under the following heads :

(a) Education may be conducted primarily with an *evangelistic* purpose, being viewed either as an attractive force to bring the youth under the influence of Christianity or as itself an evangelizing agency.

(b) Education may be primarily *edificatory*, in so far as the school has for its object the development of the Christian community through the enlightenment and training of its members.

(c) Education may be *leavening*, in so far as through it the life

of the nation is gradually permeated with the principles of truth. . . .

(d) The motive of missionary education may include the philanthropic desire to promote the general welfare of the people.' <sup>1</sup>

The Commission, as a matter of general principle, gave 'a quite distinct priority' to the first two functions, and in countries in which a Christian community has already been brought into existence, gave prominence to the second. Yet the wider leavening work of Christian education is highly appraised.

'The results of such education are seen in the creation of an atmosphere in which it is possible for the Church to live and grow, in the production among the influential classes of a feeling more friendly to Christianity and a greater readiness to consider its claim, in the exhibition of the relation of Christianity to learning, progress, and the higher life of men, in the promotion of religious toleration, and in the establishment of a new spiritual basis for the life of society in the place of old foundations which may be passing away. In all these ways, and probably others, Christian education tends both to elevate the life of the nation and to prepare it for its ultimate acceptance of Christianity.' <sup>1</sup>

With aims so lofty and far-reaching constantly before him, the educational missionary will address himself with hopeful patience to his sometimes monotonous task, realizing that no less than the pioneer who carries the Gospel into inaccessible regions, the evangelist who addresses great audiences or seeks individuals, the doctor who grapples with epidemics, or the reformer who in the public eye battles against social evil or secretly rescues those condemned to lives of shame, he is making a worthy contribution to the advance of the kingdom of God.

<sup>1</sup> *Reports of the World Missionary Conference.* Edinburgh, 1910. Vol. iii, pp. 369-70.



## II

Among outgoing educational missionaries there are year by year men and women who, being already experienced in their calling, are ready to enter at an early date into a consideration of the immediate problems of the work. For such the present educational situation fires imagination and stimulates corporate thought and well-directed common action.

In Africa and in Asia the education given in mission schools and colleges plays a larger part than is generally recognized. Dr. C. T. Loram, one of the Commissioners appointed under the Native Affairs Act of 1920, writes : ' It is entirely due to the efforts of missionaries that the Natives of South Africa have received any education at all and to this day all but three of the several thousand Native schools are conducted by missionary agencies.'<sup>1</sup> Sir Michael Sadler, Chairman of the Calcutta University Commission (1917-19), said in a public speech after his return : ' The Christian missionaries working in India play a great part. They have been indispensable to the progress of western education during the past century. They show increasing sympathy with what is best in Indian literature and philosophy and, working with the Government and with Indian scholars, they might build up a system of higher education, true to Indian traditions and at the same time hospitable to the ideas of the West.'

That missions are alive to the larger educational issues is shown by the fact that American and British boards have combined, at considerable cost, to send influential educational commissions to India, Africa, and China, to

<sup>1</sup> *The Education of the South African Native*. London : Longmans, 1917, p. 47.

investigate the work in mission schools and to recommend lines of development. Several societies are preparing to take action on such reports as the commissions may make. Further, in the mission fields themselves, educational associations are at work. In them foreign missionaries and Christian citizens of the country study local requirements, test the quality of local work and discuss, in particular, how to relate the curriculum to the future life-needs of the boys and girls at school. The two great co-operative bodies formed under the titles of the China Continuation Committee and the National Missionary Council of India as an outcome of the World Missionary Conference are fostering the use of modern educational methods in mission colleges and schools.

What, briefly, are the problems of Christian education which are being given priority in missionary thought at the present time ?

1. The work, because it is everywhere needed, has grown to an enormous size. Schools have frequently been opened by individuals on their own initiative, or by a single mission acting without consultation with neighbouring organizations. In consequence the distribution of schools is uneven and not unfrequently wasteful. The lack of correspondence between the education provided for boys and girls in some localities creates serious problems in regard to marriage, and future fellowship between husband and wife. Although educational work absorbs a large share of the yearly reinforcements, the staff, whether foreign or drawn from the country, is often quite inadequate ; in consequence the efficiency of many schools is discredibly low and personal contact between teacher and pupil is almost limited to the class-room. Teachers are making heroic efforts to accomplish impossible

tasks. A situation such as this is not met by a mere plea for further reinforcements. Steps are already being taken towards wise and concerted action: consideration is being given to the re-distribution of smaller schools, the re-grading of others in areas where several neighbouring missions happened to have schools all of the same standard, the grouping of similar institutions, now partially effective, into efficient union schools or colleges, and, above all, to the increase of training colleges for men and women teachers.

2. Side by side with conditions which seem to demand a shrinkage of work in order to secure efficiency, comes an insistent demand that the thousands of newly baptized Christians in mass movement areas in India and in parts of Africa be given education. This alone can bring them social amelioration and enable them to be intelligent Christian citizens, able to build up and, in due time, administer their church affairs and contribute to the life of their land. It is unthinkable that the multitudes of illiterates yearly added to the Christian Church should be left without the elements of education and their children be denied the common boon of every western child. Here the most arresting educational problem is not one of quantity but of kind. There has yet to be worked out—and hopeful experiments are in progress—the type of education which will meet the needs of these simple village people and fit them for life. There is room for educational experiment and adventure.

3. Up to the present, the honest if somewhat unimaginative process of transplanting an educational system—and that one which is continually being modified to meet the needs of a western people—into the midst of peoples widely different in tradition, in mentality, and in life

conditions, has succeeded better than might have been supposed. But influences which in the West are introducing a new flexibility into educational systems begin to move also in Africa and the East. In periodicals and reviews which record missionary thinking educational subjects brim-full of modern problems are discussed ; the day is past when methods were immune from challenge on the sole ground of being widely accepted or old. The influences of Christian internationalism are at work ; not only do missionary educationists on furlough visit the best experimental schools in their own country, but go from Europe to America that through knowledge of the well-tested work of Hampton and Tuskegee they may learn how Asia and Africa can be helped. In the same way Asiatic and African graduates come westward for educational training and return to the colleges and schools of their land. This internationalized outlook will help towards meeting a significant change : as the spirit of national self-consciousness works, men of the East and of Africa begin to desire for themselves and their children education less steeped in the spirit of the West. In this India is foremost and has a claim to be heard. The missionary with his high ideals of education may fearlessly welcome such a change. Knowledge, like the Christian Gospel, is bound to no one racial or national form.

4. Every year makes it clearer that in educational, as well as in evangelistic and medical work, the secret both of expansion and of ultimate efficiency lies in developing adequate training for the men and women of the land. What an educationist can do in a secondary school or university is great, but the multiplication of influence resulting from his work in a training college may be

greater. No mere increase of staff or expenditure—although such is essential in view of the scanty proportion ear-marked for training college work—will meet the situation. The more difficult question is the kind of training to be given to the men and women who are products of the situation outlined in the preceding paragraphs, and in whose hands will lie ultimately the responsibility for the future education of the country.

5. The greatly increased activity of governments in regard to education raises for the whole missionary body problems which are pressing, though still to some extent undefined. Where mission schools once held the field almost without rivals, governments, with far larger resources, are now developing wide schemes of educational work. The numerical superiority of mission schools must pass. Where government grants-in-aid have long been given, it is probable that new and difficult conditions may be imposed, not with the deliberate purpose of crippling missionary education but in deference to the susceptibilities of some who are highly sensitized on questions of religion or race. Further, the unrest and confusion of the world, and the risk of conflagration, have made governments aware of the power of education to weaken or strengthen their hold upon the young. That schools or colleges have been centres for the independence movement in Korea, for strikes in Japan, China, and Egypt, for non-co-operation in India, is a fact that has large political significance. It is obvious, for example, that the teaching of history in the class-rooms of a nation might ultimately influence the form which its government took. Education, not only in the mission fields but in western lands, is confronted by this problem, for which a solution is difficult to find. While lending itself to the



inculcation of loyalties, and the implanting of that understanding of social order which is the best safeguard against anarchy, Christian education must be watchful lest the liberties which are essential to its well-being are curtailed.

6. The problem of the place of religious education in mission schools has for some time been acute in Japan and Korea. A similar situation is developing in India, and may possibly arise elsewhere. If grants-in-aid given by non-Christian or neutral governments to mission schools are, after the lapse of a specified period, to be continued only if Bible teaching is either omitted entirely or made an optional subject, critical questions arise. Christian education must be Christian: on this all are agreed. But missionaries are divided as to the conditions under which effective Christian influence can be maintained in schools. Whilst evidence is conflicting and opinion oscillates, one fact is clear. Mission schools are faced with a tremendous challenge as to the vitality of their Bible teaching, and its power to arrest and hold the pupils' interest. Given religious teaching full of freshness and spiritual power, the conscience clause, once the wave of agitation had passed, would largely lose its danger, and the option of non-attendance at the Bible lesson would probably not be utilized to any large extent.

7. Finally, the education of girls and women presents problems of the first moment. It is a truism to say that except where the strength of womanhood is released no land can rise to its destiny. Missionary education has made no nobler contribution than its girls' schools and colleges, its quiet teaching in zenanas and harems. But fresh questions are arising. There is new realization of the need for an education which, while developing the

mind and enriching the personality, will not unfit the girl for the life that lies before her in village or town. The revived interest in ancient ideals of womanhood is creating dissatisfaction with a type of girls' education almost identical with that given to boys. Where educational authority is transferred, as in India, to executive bodies whose inherited traditions as to women's education differ from the best traditions of the West, special insight and poise will be needed to guard against reactionary tendencies, and there is hopeful indication that in this missionary co-operation will be welcomed. Further, it is no longer a question only of bringing knowledge to the ignorant, release to those secluded from ordinary life. Women and girls touched by the modern spirit are numerous in the East. Western women, in whose lands the women's movement with all its liberating forces has arisen, owe a special debt of service to the eastern women who are following in their wake. As the great bulk of girls' education is carried on in mission institutions, women teachers have a responsibility and opportunity which cannot be over-estimated.

The young missionary just appointed to work in a mission school may feel such matters far out of reach. And so in truth they are. Yet as each teacher, with the fourfold aim of missionary education in view, begins to prepare for service, or takes his place on the staff of a college or school, there is a real sense in which such problems are already his. From the outset they may be possessed in thought and in the service of intercessory prayer.

### III

It will not, however, be questions of government and missions or of national or denominational education, which strike the young missionary most forcibly when he settles down into the life of the institution of which he becomes a part. He will be impressed not so much with new and unknown difficulties, as with the same perennial problems as met him in the home land. To link education to life ; to make it an instrument for moulding character and broadening the mind ; to widen out the activities of the school to meet at every point the needs of the growing boy and girl ; to make examination papers and inspectors' visits subordinate to culture and character—these are the obvious problems of the mission school no less than of the elementary school in an English town or Highland village. But if the problems are the same, the difficulties in the way of a solution are far greater abroad than at home. Public opinion is in places still more or less indifferent or antagonistic ; parents are doubtful whether gain will result from education and are apathetic about much that the teacher is trying to impart ; the school is not taken seriously and gives place to other claims ; early marriage thrusts responsibilities on boys and removes girls from school while still almost in childhood. Where manual work is despised and organized games are unknown, it is no facile matter to introduce the carpenter's shed, or to turn attention from ceaseless cramming of books to healthy vigorous sport. If in Britain home and day-school, church and Sunday-school, boys' club and children's work-party find it no easy matter to turn out fine specimens of girlhood and boyhood,

the African or Asiatic school, which in measure takes the place of each and all, has an infinitely harder task.

For work such as this there is urgent need for duly qualified men and women from the East and the West. Where possible it is well to have had both university education and teachers' training. The demand is for real teachers, not for degrees or diplomas regarded as ends in themselves—such are of value primarily for the assurance they give both of the wider knowledge acquired at the university, which deepens the value and meaning of every subject, and of the experience gained in a training college, which prepares the way for the responsibility and difficulty of teaching in Asia or Africa. The college lectures on psychology and the history of education aid a man not only to know his subject but to convey it to others and to take a part in building aright an educational system fitted to the country of his adoption. The periods of 'teaching practice', or the years spent in a school at home, are of value, not only in forcing the teacher to test ideals in actual life but in giving confidence and sureness of touch. Educational conditions in Africa and the East, however, are very different from those at home, and if the trained teacher takes to his work abroad a mind rigidly fixed in the lines laid down by his training college, and an outlook bounded by the type of education given in its practising schools, he will miss the mark. Flexibility of thought is essential, and if this is accompanied by a grasp of the essential principles of teaching, the school to which the young missionary goes will gain. And he, on his part, will be grateful for his professional training—not merely for the certificate or diploma it has granted him, but for the expansion of spirit and release of energy

it has given in enabling him to be above his work instead of submerged by it.

Knowledge of recent educational development is not the only gift the young missionary takes with him to his work overseas which can be of immediate service. His physical health and vigour is an asset. While he will take to heart and put into practice the counsel given him regarding the care of his health in an unknown climate (see Appendix, p. 153), he will be able to expend with safety a greater amount of energy than his colleagues who have been for many years in the land. He will not find all his strength absorbed in the irreducible minimum of school or college work. The tone of the school no less than the level of class-work will be his concern. The playing field, the debating society, the social hour in the hostel and the staff meeting for prayer and counsel will claim him, and through the deepening intimacy which these bring the life of the school will be enriched, and the aim of missionary education will come one step nearer fulfilment.

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(See also p. 122.)



## CHAPTER VII

### THE PRESENTATION OF THE MESSAGE : IN RELATION TO HEALTH AND DISEASE

THE missionary, of all men, should set himself to study the Incarnation. He knows it as a fact which lies at the heart of the Christian message ; he should work out its implications in preparation for his service overseas. If in order to reveal Himself God became man, it follows that, if He is to be freshly revealed, the whole human personality of his messengers is required. If the threefold nature of man—spirit, mind, and body—is redeemed, every missionary must see that he has an inclusive message wide enough to embrace the whole. He is concerned with this life no less than with the future ; he is sent, not to disembodied spirits, but to men.

#### I

The human body is the climax of the creative work of God. He has endowed it with strength and beauty and marvellously regulated powers for the reproduction of life. Inextricably related to it are natural instincts, capacities, passions, which can rise to what is pure and noble or sink to what is unworthy and vile. It is the purpose of God that man should be the master, not the slave, of these ; that he should regulate and use them for the good of society, neither indulging them for his selfish pleasure nor suppressing them as if they were inherently wrong. This disciplined joy in the life of the

body is a gift to the world from Christianity alone. Licence or crippling asceticism are alike alien to the spirit of the Son of Man. The Gospel of self-sacrifice and of the Cross finds its highest social expression where bodily powers are not repressed but regulated, where healthy intercourse of the sexes leads to love, marriage, and parenthood—human relationships which are figures of the divine, full alike of satisfaction and of infinite cost.

The missionary is called from the outset of his overseas service to put forward by example and teaching this aspect of Christian truth. He may find in his own experience in the mission field new physical problems to be mastered ; strong stirrings of instincts more difficult to rule than at home ; a tendency to softness and slackness in exercise and bodily discipline arising from the influence of enervating climate ; a breaking down of reserve through loneliness and the craving for affection ; a nervous concession to trifling indisposition or an equally nervous overpressure of a body in need of rest. To know—and make use of—Christ as the Saviour of the body is to surmount such tests as these.

No adult man or woman can have pierced below the surface of life in a nominally Christian country without realizing the prevalence of undisciplined bodily appetites and the downward pull which they exert. From the love of good living to excess and drunkenness, from unbalanced emotional attachments to sexual vice, evidence of the danger of bodily indulgence is common in the West. But there are lands where the salt of more or less Christianized public opinion is lacking and where moral sanctions are either absent or are arbitrarily and irrationally imposed. In such lands immoralities which are abnormal or half hidden in the West flourish openly

and unashamed. Men and women and little children perpetuate customs whose evil is veiled in antiquity or presented in religious guise. The effect on physical welfare is disastrous; contagious disease works havoc; marriage is sterile; infant mortality is appallingly high; congenital imperfections abound.

The task of the Christian Church in such surroundings is parallel to that of the early Church in Corinth or in Rome. Moral evil presses it on every side; inherited weakness, physical as well as moral, is a traitor within the camp. Sometimes the Christian teaching given has lacked the penetrating explicitness and the unfaltering hopefulness of St. Paul's. To strengthen the Christian converts in their fight for moral purity, to aid them in their struggle to find a way through entanglements and besetments to holiness of life, to stimulate them when they tend to rest on lower levels—this is a great and constraining service for which the western missionary must prepare.

Invaluable experience can be gained at home in teaching scouting, physical exercises or drill, especially to adolescents; in work in boarding schools or orphanages where physical habits are brought under wholesome supervision; in contact, under wise guidance, with men and women specially exposed to moral temptations or needing to be rescued after moral collapse. The Church in the West, however, has been slow to realize the need of well-grounded training on modern lines for those who give themselves to the work of moral reclamation. Something has been done for women, little or nothing for men. Special preparation is only beginning to be related to overseas needs. Men and women sent out to missionary work have been left to discover moral problems of which they had

never heard and whose sources were wholly obscure to them. Some with self-protective instinct have closed their eyes to facts ; others have almost broken under the strain of a situation with which they could not cope.

While the missionary will, in the earlier stages of his work, be dependent upon senior colleagues for the interpretation of moral conditions and for guidance in dealing with them, it is his duty as far as possible to equip himself with some knowledge of moral hygiene before he goes abroad. Facilities for lectures in such subjects have at last been arranged. Approach should be from the natural and healthy side, not from the abnormal or vicious. Simple, scientific study of the physiology of sex, of the psychological phenomena of adolescence, of the physical as well as the spiritual meaning of marriage and parenthood, should precede any study of vice or disease. Some study, however, of abnormal tendencies should ultimately be included, as such will undoubtedly have to be met and dealt with. Equal attention should be paid to the men's and women's side of this question. Only as missionaries of both sexes work in close co-operation can problems be solved. Social reclamation is grievously retarded if—for example—the moral tone of the girls' boarding school is rising and that of the boys' is low. Intermarriage of the pupils is inevitable, and it takes both wife and husband to lift a new family above the level of ancestral homes.

Knowledge of moral hygiene, however exact, will depend for its usefulness on the spirit of the missionary and his attitude to those whom he would help. It is truly a case where knowledge is profitless without love. His sense of right and wrong will have delicate balance, his judgements will be tender and sure, his sympathy will

brace and not weaken if he sets himself to study the gospels and becomes a disciple of the Lord. How gentle and patient, how fearless in probing to the depths, how full of the love that ceaselessly hopes and believes should be the servant of such as He. If Jesus, who in all His manifold temptations was sinless, could receive and forgive, what measure of pardon and restoration should be meted by those who are of like passions with the morally weak and depraved ?

## II

The missionary has a message regarding not only moral purity but physical health. This note of the Christian Gospel, long lost, is in process of re-discovery. Groups of people at home have broken from the Church in search of it ; it has also been an element in recent heresies in Africa and the East. Now the Church itself begins to realize the reality of primitive powers which had fallen into disuse.

While the beauty of Christian character can be manifested in the weak and diseased, it is obvious that a Church rich in virile sons and daughters will have powers beyond those of a Church whose members are ailing or physically depressed. Records from some mission fields show that in the Christian community health has improved, families have become larger, a higher average of development is reached. In others, the death-rate among the Christians, both infant and adult, shows a disconcerting increase. Some of the worst statistics are those of mission boarding schools. Various causes can be assigned—some natural and others arising from the impact of western civilization—which account at least in part for these distressing facts. This is not, however, the place in which to discuss



them. It is enough to know that vital statistics fluctuate, and that influences which modify them can be applied.

The missionary on the threshold of his work will be eager to consider what contribution he may make to the health of the Christian community and through them to public and national health. For if it is, as has already been stated, out of vigorous men and women that the Church can best be built, it is equally to a virile people that the Gospel, rightly presented, makes its most powerful appeal.

In many countries early marriage leaves its mark on the race. Malnutrition, either long continued or alternating with immoderate feasting, lowers the average health. Malaria, recognized as a foe to the foreigner, saps equally the vitality of the people of the land. The customs surrounding childbirth and the treatment of infants not only lead to heavy mortality but handicap the development of those who survive. Boys and girls come to the mission school predisposed to disease ; tuberculosis and other ills find them an easy prey.

The sphere of service opening before the missionary—whether man or woman—is great. The fuller knowledge of those who are doctors and nurses qualifies them specially for such work, but the co-operation of all is needed if the situation is to be saved. The woman missionary can introduce into Christian homes—after she has won affection and confidence—new standards of wholesome living, not imposing western ways but fostering the development of native resources ; she can teach—especially if she herself be a wife and mother—wise ways in the nurture and upbringing of children and their instruction as adolescence draws near ; she can give lessons in simple home nursing ; she can combat the

spread of tuberculosis, and explain the reasons for the isolation of infectious disease, for vaccination and other inoculations. In a boarding school she can adapt diet to meet the physical exhaustion resulting from unwonted brain activity, secure adequate ventilation, inculcate cleanly habits, counteract incipient immorality, and encourage healthy and suitable exercise. She can train herself to discern the first symptoms of illness and to trace irritability, sulkiness, or disobedience to their physical source. She will, moreover, strive to secure for her pupils adequate medical inspection, including the examination of eyes and teeth. Even in day-schools, where pupils are only for a few hours under observation, she will find opportunity to give them bodily care, and in evangelistic work in her district she will find that the note of health in her presentation of the Gospel message will win a hearing far and wide.

No lesser opportunity awaits the man who whether for a short term of service, or as an evangelistic or educational missionary, gives himself to work overseas. In class-room and playing field he can by precept and example set a standard of physical hardihood before his boys. Half the vicious tendencies which impede his work will be stifled as healthy physical interests take their place. There are schools in India and elsewhere which are changing the outlook of a whole community by the uplifting vigour of the life implanted among the boys. The Y.M.C.A., both in its rural work and in its city institutes, has won special honour in this field of work.

It is an encouraging fact that Chinese Christians and western workers have combined in the organization of health campaigns and have proved the arresting power of a wide presentation of this aspect of the Christian message.

### III

It is, however, through the work of organized medical missions that the relation of the Christian message to health and disease is most clearly revealed. Through pioneer medical work, and through the mission hospital and its staff of doctors and nurses, doors closed against the Gospel have been opened and a supreme exhibition has been given of its spirit and power. Over against superstition and fear, the dominance of the witch doctor and his ordeals, the neglect of the sick and dying, the cruelty of ignorant treatment, the hopelessness of the blind, and all the unrelieved suffering of humanity, stand the Christian houses of healing where men and women with compassion like that of Jesus work cures for His sake and in His name. All that has been written for evangelist, pastor, or teacher in previous chapters concerning the presentation of the Christian message applies in general to doctors and nurses ; some of it, in particular, to hospitals with a training school attached. But a great gift is added to medical missionaries in the power, acquired by long study and discipline of eye and hand, to relieve suffering, to cure disease, and to tend the dying. The language in which nurse and doctor speak is understood by all.

No medical missionary, no nurse who offers to serve overseas, will brook the suggestion that lesser professional qualification is needed abroad than at home. There are spheres, indeed, where partial medical knowledge is useful, but the staff of the mission hospital must be fully equipped. The professional claims—especially in major operations and in midwifery—are more exacting than

those of ordinary practice. No experience gained in postgraduate work or in special courses will go to waste.

It is more needful to urge that sound equipment is needed on the linguistic and directly missionary side. The doctor and nurse get less opportunity for language study once they reach the field than their colleagues in other departments of the mission. When addresses to patients in the waiting rooms, ward services, bedside talks and prayer have to find place in the crowded day, preparation for such personal work in the midst of hospital pressure is incumbent on doctor and nurse before they sail. Evangelistic colleagues can supplement the doctor's teaching, but the confidence his skill has won cannot be transferred to them.

Recent developments in medical training schools—especially in China—are a proof that attention is being focused on raising up colleagues and successors to foreign physicians from among the people of the land. In more than one centre the best western standard of training is being attained and professional chairs are claiming men qualified for specialist work at home. Oriental students with western qualifications are already co-operating with missionaries in high-grade work. Nurses, dressers, and assistants have been more or less thoroughly trained by the many mission hospitals in the past, sometimes for service in the institution, sometimes for general work. This will continue; but the new conception of medical training will work a change. Relations are being established—again especially in China—between medical missionaries and qualified doctors in government service or private practice; men are considering the future relation of hospitals to the Church of the land; interesting inquiry is being made as to the possible value of herbal remedies

and treatments used in the East. The outgoing medical missionary should prepare himself for hard thinking as well as for hard work, if he is to maintain the standard of efficiency raised by some of the medical missionaries already in the field.

The stimulating ideal for a medical mission recently published by a missionary doctor in China is evidence of this.

‘ The medical mission should be a model of evangelistic effort, revealing to visitors and patients alike the great purpose for which it exists, and the great Personality whom it seeks to represent. It should be a model of sympathy and true charity, affording an object lesson to the whole district in the considerate and kindly treatment which it extends to every class of patient who seeks its help. It should be a model of hygiene and sanitation, and thus be able to make a permanent contribution in teaching the people the principles by which disease can be prevented and suffering avoided. It should be a model of up-to-date investigation and treatment, and prepared to offer every patient who enters its doors the best that modern science has discovered. It should be an effectual training-ground for every assistant and employee who is engaged ; a place where nurses and orderlies appreciate the responsibility of Christian service ; where ward cleaners and operating-room attendants learn the importance of scrupulous cleanliness ; where kitchen servants realize the risk to health and comfort which carelessness on their part may produce ; where one and all are taught a new conception of their duty towards the sick and suffering around them.’

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<sup>1</sup> *China and Modern Medicine.* By Harold Balme, pp. 196-7.



## CHAPTER VIII

### THE PRESENTATION OF THE MESSAGE : IN RELATION TO SOCIAL ORDER

#### I

MAN has that within him which makes social order the necessary expression of his life. In his physical being he is not self-contained ; the continuance of his race and its nurture in helpless infancy depend upon marriage and home. His instincts bind him to his fellows. In his most primitive state he makes for himself social laws. Fear and self-interest, in addition to the altruistic instincts latent in all human life, bar him from solitary existence. His religion permeates the whole of society, cementing it with bonds whose origin is lost in the past. He moves and thinks *en masse* with a strange and disconcerting solidarity. To him religion and society are all-inclusive and are one. A new and compelling message on merely individualistic lines may shatter this social order, but it is obvious that what man—whether primitive or civilized—needs is a gospel which side by side with the redemption of individuals shall establish a wider and more satisfying common life. Judged by the standard of human need Christianity would fall short if that which even animism discovers and provides for fell outside its sphere.

But Christianity need not fear the test, whatever the action of some of its exponents would seem to imply. It is fundamentally a social gospel because, transcending the

conceptions which underlie polytheism, it binds men to a God whose nature is love and within whose Being relationships exist. The invisible world is conceived as peopled by powers in relation with one another and with Him ; His purpose for mankind is expressed in terms of a moral kingdom ; the seer of the Apocalypse finds the consummation of all things in an ordered civic life ; the proclamation of the Gospel is entrusted to a community divine in origin and unique in its conception, the Church.

The New Testament gives no warrant for isolating one of the two great commandments from the other and the implications of the second carry the principles of Christianity through human society to its utmost bounds. True, the institution of slavery passed unchallenged—and how often the fact has been misused to support some limiting argument—yet it inevitably crumbled as Christian brotherhood arose. The treatment of Onesimus, to take one instance only, struck at its very root. The day in which the New Testament is translated into action will see the task of the social reformer fulfilled.

The dark fact which clouds the missionary witness is that in lands which are known as Christian the application of the social principles of the Gospel has been so partial and so long delayed. Men labour to bring Christianity into the life of the home, but fail to find place for it in civic and political life and in international relationships. This is due in part to culpable and selfish evasion of duty, but still more to torpid conscience and an unimaginative outlook on life. ‘ Lord, when saw we thee an hungered ? ’ is still a common cry. Outgoing missionaries are so habituated in their home lands to conditions in which the social implications of the Gospel are partially ignored that they need to stab themselves awake. Because the West

has failed to apprehend the fullness of the social message of Jesus, must the East and Africa suffer loss ?

## II

Yet an honest recognition of the undone must not obscure what has been done. As in the western world great social changes have developed in which Christianity has played its part, so in the East and in Africa there has been ample demonstration of its power. Christianity, acting sometimes alone, sometimes in conjunction with the better forces of western civilization, has loosened many crippling bonds. Tribe after tribe among the primitive peoples of the South Seas and of Africa have been delivered from devastating war, from horrible practices, and inhuman rites, from the terror of ju-ju and fetish, from twin-murder and cannibalism. Law and order have been established, arts and agriculture have been taught, orderly villages with decent homes and healthy children have sprung up since the missionaries came. Slavery has been abolished and, though forced labour still lingers and seeks to perpetuate itself, in theory at least human beings are free. In Asia, Japan has been won from seclusion and for good or evil has entered the highway of the world's life ; China, so lately full of hatred for the ' foreign devil ', has opened every door ; the day of footbinding is passing, girl infanticide is discredited, the growth of opium is being suppressed, the great resources of the land are ready for development. In India the many types and races, at once sundered and bound together by the rigid system of caste, are slowly moving towards liberation, the great middle classes are finding common voice, millions of the depressed and outcaste have found a door of hope. The ancient beautiful

ideals of womanhood are arising amid the social evil of the purdah system, of child marriage, of perpetual widowhood, each of which, for all its weight of injustice, has behind it some protective impulse, some gleam of truth. Even in backward Moslem lands there are signs of social reform and manifestations of a modern spirit. 'Christianity not only transforms individual men and women but works upon their custom and law, their practice, institutions and social environment. . . . Missionaries in fact are doing to-day what Augustine tried to do in the sixth century and Theodore in the seventh. They are making a new kind, a Christian kind, of civilization. . . . The creation of a new type of society was the earliest note of Christianity, at once its peculiar glory and the mark which stamped it as seditious. Is it not evidence of life that it should work abroad in the same way to-day?'<sup>1</sup>

### III

The modern situation in which the social message of the Gospel has to be presented is one of extraordinary complexity and significance. It may be considered here under five heads.

1. While many ancient social evils have been assailed and shaken, their power is by no means past. There is need for courageous protest and for ceaseless vigilance still. In this the missionary and his fellow Christians need not always stand alone; men of other creeds may work shoulder to shoulder with them. In the mission fields, as in western lands, co-operation finds its widest basis in the sphere of social reform. Missions and governments can work side by side for the common good. Drastic

<sup>1</sup> R. H. Tawney, in *The International Review of Missions*, 1919 (Oct.), pp. 557-8.

action is sometimes called for, but as a rule it is more potent to use the undermining influence of truth. The missionary must be on guard lest his moral reactions weaken through continued contact with what repelled him at first. The hundredth time he is faced by social iniquity or cruelty should, in his judgement if not in his actual feelings, mean more, not less, to him than the first.

The form of these social remainders varies in every land. In order to be dealt with they must be understood. In some cases they are subtle and hidden out of sight. In others they survive openly as relics of the past, their meaning long forgotten. Their grip upon the life of the people is singularly tenacious as a rule. It is sometimes the case that Christian converts judge these survivals more sternly than the foreign missionary would do. Wisdom and experience are needed to determine where moral evil lies at the core, and where custom is harmless and should be preserved for sublimation in the Christian Church.

2. The liberating forces of Christianity and the influence of education and western civilization have inevitably created fresh social problems even while they acted as solvents of the old. This has taken place from the first contact of the West with the East and with Africa, but is for the first time being fully recognized and faced. To-day the perils of denationalization—against which a protest is rising, fiercely and in new self-consciousness, from many lands—are arresting the attention of the world; there are startling indications that not only in Africa but in Asia the social structure is breaking down; a literary education with no scope for employment beyond it has been given and has bred unrest; conceptions of liberty—especially for girls and women—have been introduced



without the moral basis on which social order may safely be remodelled ; ancient tribal customs have been broken, leaving nothing but purposeless anarchy in their place.

There are two presuppositions against which the social reformer must be on guard. One, which may easily dominate missionaries, is that the western social order is necessarily final and is that to which other orders must be conformed and in relation to which they may be judged. The other, which is frequently put forward by Oriental Christians and their fellow countrymen, is that the established social order in a country is necessarily the best for it. Both groups together should seek rather to build a new society based on Christian principles, drawing warning and inspiration from the experience of the past, taking up alike what is local and universal and moving out fearlessly into new reaches of ordered life. There is no way back to past conditions : there is—and the Christian knows it—a sure way through.

Christianity, thought out freshly against such a background, holds the message for the hour. It makes room for national aspiration and teaches one brotherhood for all the world ; it breaks the bondage of custom and offers an ordered and disciplined community instead ; it fosters the acquirement of knowledge and relates it to the development of personality, the dignity of labour, and the service of mankind ; the poles of the social order which it would establish are liberty and law. Further, it offers no remote and visionary Utopia, but a present kingdom set up among men with a King who may be personally known.

3. Grave economic problems are pressing in rural districts, especially in Asia. The missionary, in addition to taking full share in remedial efforts in time of famine, pestilence, or sudden disaster, has to concern himself—

if he follow in the spirit of his Master—in preventive work among those who ordinarily lack means of subsistence, such as the myriads just above famine line in China, the outcaste and depressed millions of India, the poverty-stricken, debt-ridden peasantry in Moslem lands. The economic problem has invaded the Christian Church, where numbers of converts lack means to procure the bare necessities of life and still more to rear and educate children. Hence the Christian programme must find place for the tilling of waste land and the planting of trees; for the improvement of agriculture and the raising of stock; for the cultivation of fruits and the introduction of seeds; for development of native industries and training in useful crafts; for the founding of agricultural co-operative banks and the overthrow of usury.

4. Western trade and commerce have in their darker aspects spread ruin—traffic in rubber, in opium and morphia, in drink. The Christian Church cannot be silent till such exploitation has ceased. No less urgent are the social problems created, especially since the beginning of the war, by the inrush of the western industrial system. In great cities such as Osaka, Shanghai, and Bombay conditions painfully familiar in the West are being reproduced: long hours of work, so arduous that the rest of life is reduced to grey monotony, over-use of the labour of women and children, insanitary conditions in dormitories and workrooms, immoral influences, strikes and lock-outs, the absorption by capital of the very life of labour. The West, which bears to the East and to Africa the Gospel of Christ, with its message of the dignity and worth of every man, of the reality of the spiritual rather than the material, of the vanity of riches and the privilege

of ministry to others, bears also an industrial system founded on competition and the desire for wealth, on the survival of the strongest and the inevitable sacrifice of the weak. The Christian apologetic has to make good in the face of these conditions. The Christian Church cannot stand by in silence to watch the upbuilding of what has become intolerable in the West.

5. There are occasions—and in some directions they are likely to multiply—when Christian witness must be borne in the sphere of governments and in questions which pertain to political life. In America and in Europe Christians have frequently taken action in great questions of justice, morality, and public order. The common charge that in such matters ‘ the Church does not count ’ cannot be supported, but it is true that the Christian conscience has often been slow in awaking and that its voice has not been convincingly clear. The young Churches in the mission field are beginning to face their responsibilities in this direction, and sometimes alone, sometimes in conjunction with non-Christian reforming bodies, effective witness has been borne, especially in Japan and in China.

The growth of national consciousness has taught Christians that they have a part to play in the life of their country and that it is theirs to carry the principles of their Master into the arena of public life. While both in West and East the Christian Church has claims on its energies prior to those of party politics, the duty of forming a judgement in moral issues and matters affecting the welfare of society, and when necessary making representation to the Government cannot be ignored. It is evident that such action should be based on a real understanding of the situation and that any counter-proposals

should be framed on sane and reasonable lines. Here the missionary who has prepared himself by previous study on social, economic, and administrative lines will be able to develop an educative policy, to help the Church to discern the real issues at stake, to estimate the factors which government has necessarily to consider, and to rescue well-meant efforts from futility.

For the missionary himself, delicate and complex questions surround the duty which may conceivably fall upon him of intervening in regard to acts of the political authorities. There is no part of his service in which the guidance of senior colleagues should be given more careful attention or in which speech more needs to be preceded by scrupulously fair inquiry and well-balanced thought. Where a missionary is not a national of the ruling government such action should only be taken in exceptional circumstances and on sound advice. No public protest, inside or outside the country, should be made until personal representations have been frankly made to those concerned. Further, individual action needs the corporate support of the mission body or of the councils of the local Church. Hopeful relations with government and the beginnings of social reform have been broken off through the publication of a letter of vehement protest in which some of the relevant facts were ignored.<sup>1</sup>

At a time when in the East as well as in Africa the former social order is breaking down and the new has not yet been built, when industry is still in its beginnings, and political life is in solution or at the experimental stage, the Christian forces are faced with a situation whose hopefulness is equalled only by its difficulty. The

<sup>1</sup> See 'Missionaries and International Political Questions,' by Galen M. Fisher, in *The International Review of Missions*, 1920 (Oct.), pp. 517-30.

capture of the social order, of industry and politics by Christ will further the coming of the Kingdom of God on earth, but nothing less than God-given courage and faith, knowledge, and wisdom will be required if such an end is to be effectively sought. Theoretic knowledge and unimaginative experience will not suffice alone ; neither will ignorant courage and faith. The vision and the determination of the young missionary are useless without the wisdom that knowledge and experience bring ; a rash venture into new paths may result in more harm than good. Time must be spent in studying the social conditions of the district ; the knowledge gained at home of economics or agriculture or sociology must be tested and tried and adapted abroad ; the psychology of the people must be understood before schemes of social or political reform are either supported or launched. But while the new recruit watches and waits before laying plans as to methods and machinery, from the outset his missionary service should be based on the conviction that the Gospel lies at the heart of social order and that Christian witness covers the whole of human life.

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(See also p. 122.)



## CHAPTER IX

### THE MISSION: ITS ADMINISTRATIVE WORK AND CORPORATE LIFE

THE mission—that is the organized group of foreign workers associated in a larger or smaller area—in its corporate working is intimately affected by the changes current both in West and East. The influences which bear upon it originate in part in the home Church, from which yearly reinforcements bring out new ideals and to which missionaries on furlough return, and in part in developments on the mission fields themselves, where modern education, the rise of national self-consciousness, and the general release of personality which Christianity has brought, have led the Christians of the land to make new claims on the mission which necessitate new working relationships between them and it.

#### I

On the administrative side, the principle of devolution—the voluntary transference of functions from one body to another—is actively at work. Disintegration and reconstruction are proceeding side by side. It is still possible to find missions in which administration remains as it was ten years ago, but the area of unresponsiveness to life is narrowing and must ultimately disappear.

Devolution in its earlier stages operated as between home committee rooms and missionary bodies in the field, the missionaries having accorded to them larger

right to take action. Now, though that process is not yet completed, a greater devolution of work and responsibility is in progress from the mission as a separate organization to the Church of the land or to a joint group of mission and church representatives, with the avowed purpose of leading finally to full control by the Church. The growth of devolution from the western mission to the Church has sometimes been almost imperceptible ; sometimes—but, as yet, not often—a barrier has been suddenly lifted and a flood of liberation has come.

It is obvious, in the nature of things, that the rate of advance must vary in different countries, according to the education and previous experience of church members ; and that the relation of the mission to the home Church from which it has sprung must be kept in mind. But no one who has come in touch with educated Christians from India or China or Japan can fail to see that one of the most burning questions of the hour is the practical expression in church and mission life of the Christian spirit of liberty and brotherhood. It is also obvious, in the nature of men, that some missionaries will rejoice in and accelerate every movement towards devolution, while others will fain go slowly with a measure of apprehensiveness as to what too rapid transference of power might bring. The natural sympathies of the outgoing missionary will be with the former group, yet there are times when the latter may have a real value in ensuring full consideration of all that is involved, so long as they are not allowed to arrest progress.

The mission, at this critical juncture, would be far from fulfilling its true administrative functions did it merely disappear. Responsibility—financial as well as spiritual—rests upon it for a great mass of work, organized

for the most part, without thought as to whether the people of the country could one day adopt it as the natural expression of their life and religious genius and carry it on as their own. Added to this is the responsibility which long experience in administrative problems lays upon those who have undertaken the conduct of complex work. Abandonment of a mission would be comparatively easy ; devolution is a far more costly and delicate task.

But though advance should be duly considered in sight of all the issues, when devolution means only the hesitating transference to local congregations of a few selected functions and the retention of all the rest—including those which have financial bearing—it falls short. Within the sphere of the Christian Church it should be safe to welcome administrative devolution more rapidly than in the political sphere and at least on as far-reaching lines. It is unthinkable, for instance, that non-Christian officials in any country should be more worthy to deal with finance than their educated compatriots in the Christian Church. During the period of administrative reconstruction, formative lines of future collaboration between Church and mission will grow clear.

The spirit of co-operation which, like that of devolution, has always existed in the mission field, is now a dominant factor, gaining in influence year by year. While Churches are discussing questions of faith and order the missions which represent them are being welded together in common work. There are international, interchurch, intermission institutions and activities, such as 'union' schools, colleges, and hostels ; joint training centres for teachers, evangelists, ministers, and medical workers ; joint evangelistic campaigns and social surveys ; joint preparation and publication of Christian literature. There is scarcely

a mission field in Asia or Africa that has not, or is not hoping soon to have, a general advisory conference for all its missions, with a standing committee for interim co-operative work. In the great mission fields of Asia the co-operative missionary bodies exercise wide influence. A statement on mission comity, laying down principles for delimiting the sphere of various missions and for common action on many matters affecting their work, was prepared, for instance, by the National Missionary Council in India, approved by the China Continuation Committee, and adopted for use by all the missions in both lands.<sup>1</sup>

It is a healthy fact that the co-operation which plays so large a part to-day in the administrative work of missions does not minimize personal convictions or suppress truth in an over-hasty effort towards unity. Men who differ on many points, but who are one in aim and spirit, come together that through common counsel and co-operative thinking their work may become more effective.

‘Neither figures nor words can express the blessings which have resulted from common fellowship in Christian work, from the enlarged outlook, from the new habit often unconsciously acquired of viewing the work of a particular society in relation to the wider progress and needs of Christ’s kingdom, and from the united intercession with which all the work of co-operation has been begun and continued. Like the translators of King James’s version of the English Bible, those who have come together as fellow-labourers have been able to say, “All sectarian influences were banished, and all hostilities were mute.” Co-operation in foreign missions is now established in our midst, established to the great benefit of those who unite and to the furtherance of the kingdom of God upon earth.’—J. H. Ritson, in *The International Review of Missions*, 1919 (Jan.), p. 70.

<sup>1</sup> There is an International Missionary Committee, to which representatives are appointed by different countries, with head-quarters in

If these words are true of co-operation at home, they are still more true of co-operation in the mission field, whence has come much of the insistence on the necessity of co-operative work.

While these two principles of devolution and co-operation exercise their reconstructive influence, the business affairs of the mission go steadily on in quiet routine ; correspondence with the home board ; the receipt of money, its transmission and expenditure ; the keeping of accounts ; the maintenance of buildings ; the control of institutions ; the enlistment of staff in the country ; the location of new missionaries and their further preparation ; the conduct of committee business and all the rest. The self-denying office of mission secretary is desired by few, though it has its privileges and rewards. The man who may one day be called to it will need to prepare himself by a study of business methods and of committee work.

## II

The influence of the mission community is out of all proportion to its size. Its actions are observed ; weight attaches to its sanctions and disapprovals ; it has a common voice and a corporate witness, whether it will or no. It is in touch with the Christians of the country and with a section of the foreign community which is in sympathy with its work ; but over against it stands, in many cases, a body of non-Christians prone to misunderstand and misinterpret its doings, and a foreign community largely absorbed in the search for amusement and profit, and often tolerant of flagrant evil.

London and New York with which these larger co-operative committees are connected. Its organ is *The International Review of Missions*, to which reference is frequently made in this book.



The mission community has problems, too, within its own corporate life. There are the perennial ones created by human nature in a trying climate ; by monotony and unwonted restriction of physical activity ; by the paucity of books and music ; by the lack of friends in touch with former surroundings and life interests at home. Young people between the ages of ten and twenty, who healthfully disturb the mental and physical routine into which adults are apt to settle, are almost entirely absent. Of the really old, who as often hallow a community, there are very few. The admixture of kindly, good-natured folk, without definite calling or marked individuality, who make no great contribution but soften the angles of life, is far smaller than at home. Missionaries, being mainly men and women of strong character, are likely to have more defined differences in temperament than would be found in a section of ordinary society in the West.

But new problems have been added by the years of war. While the average life of many mission stations remains to a considerable extent unchanged, the whole texture of society has been modified in the West. Thought and speech have altered ; topics not previously referred to are discussed in ordinary life ; accepted rules of courtesy are discarded, a new *camaraderie* taking their place ; religious people in their occupations and amusements have abandoned restrictions which used to prevail. At the same time, a new conscience has been quickened on many subjects, new loyalties to right shine out, new standards are set up as the goal for effort, and new ideals are expressed in unexpected phrase.

There is no doubt that scores of these war-developed men and women, thrust out into unparalleled strain and

responsibility while still boys and girls in years, will find their vocation in missionary work. It is also true that if mission communities would live and grow they must learn how to draw such into their ranks. The question of vocation and preparation will be faced elsewhere ; in the corporate life of the mission, if such welcome reinforcements reach it, there will need to be—on both sides—a steady purpose to arrive at mutual understanding, a generous readiness to live and let live, a depth of fellowship which, because it meets in common underlying realities, can make light of divergence in secondary things.

The outgoing missionary, whether he be typically ' modern ' or not, will, as a rule, count the fellowship he finds within the corporate life of the mission as one of his best possessions. Gaining from it he gives to it, sharing its gatherings for Bible study and intercession, throwing himself into its holidays, recreations, and social interests, and contributing his share to the culture and freshness of its daily life.

There are, unhappily, instances of friction or even of actual dissension—though rumour has multiplied such a hundred-fold—in missionary life. The cause lies sometimes in the natural unsuitability of some people to work together. Where honest effort and frank facing of the difficulty has failed to establish good relations, it is better to change to another station than to continue with a cloud of disunion undisputed. At the same time it is easy for tired persons in a trying climate to ' get on each others' nerves ' ; a few days' rest or an even shorter period of retreat for prayer or fasting may remove the need for a repetition of the incident which took place at Antioch between St. Paul, Barnabas, and John Mark.

It is not the small crises of temporary misunderstanding which matter so much as any continuance of a low standard of fellowship, a formality in common worship, a habit of secret cavilling, a lack of mutual respect.

### III

The corporate life created by missionaries belongs, in common with them, to the people of the country and, in lesser measure, to other strangers in the land.

Into the heart of it are gladly welcomed those Asiatics or Africans who have become their friends. It is impossible to share with simple and unlettered people, still following customs remote and strange, a life which lies outside the range of their desires. But in countries with rich and ancient civilization, or where Christianity has long exerted its influence on social life, the open door to his home, the courteous welcome to his table, the fellowship in recreation as in work, are part of the heritage which the Christian missionary offers to his Asiatic and African friends. It follows that modes of living which isolate him from the Christians of the land, hospitalities in which racial discrimination prevail, recreations originated by the mission from which cultured oriental friends are arbitrarily excluded, are alien to the spirit of missionary life.

More potent than any urging of social reform touching the status of women, rightful intercourse between the sexes, the relation of husband and wife and the up-bringing of children, is the practical demonstration of Christian ideals offered in a missionary home. By frank discussion in the mission bungalow the crude views of inexperienced reformers may be sweetened and matured, and the missionary gains new understanding of the life around

him as interpreted by his guest. Inter-racial friendships, to which reference has so often been made in these pages, attain their perfection in the atmosphere of home. Needless to say, the grace of hospitality is faulty where it gives but is slow to receive. New and enriching element will find their way into the corporate life of the mission as its members enter into social intercourse in the homes of Africa and the East.

A mission community working full time, busied in the greatness of its vocation, sharing its life with the people of the land, will have little margin in which to make contact with European or American fellow-residents. Yet there are mutual claims of human fellowship and racial brotherhood which cannot be set aside. The mission body and the Church of the land need the contribution of men of high principle engaged in commerce or administrative affairs.

The habit of friendly intercourse between the mission community and men of goodwill is growing, partly because missionaries are laying aside some of the external things which marked them off from others, partly because there is a more sober realization among their fellows of the need for a religious basis for society. As missionaries find time for a measure of municipal work or other social service, so members of the foreign community—both men and women—will work on mission committees and become powerful advocates in official circles where decisions affecting missions are made. The mission house may become a meeting ground where foreigners and Christians of the land grow in understanding of each other, the mission church may welcome them both to worship and to the Communion.

But there comes a point at which the ways of the

mission and of the foreign community diverge. There are functions and festivities in foreign concessions and cantonments where missionaries are out of place, and station clubs which involve the tacit acceptance of what a missionary knows to be wrong. The positive content of his life, both in its working and its social aspects, is the missionary's safeguard here. He is a man with a great and compelling calling, and has no room for what is contrary or even non-contributory to its ends. Further, the mission has its most direct antagonist in certain aspects of the foreign community. In great ports and eastern cities, in African swamps and uplands, in the islands of the Southern Seas, there are white men, citizens of nominally Christian countries, whose deeds defile God's earth. Evils as dark as the worst sins of heathendom are practised unashamed ; some stand out in naked ugliness, others wear the guise of what is fair. The names of western lands and of Him to whose faith they profess allegiance is dishonoured by such sins against the sanctities of human life, such unrestrained indulgence and lust. Against these things missionaries have raised individual and corporate protest, sharing as occasion offered in organized public challenge with the Church of the land.

How then, in view of these problems and difficulties, should the mission seek to shape its corporate life, bearing not alone in its activities but in its very being a witness to reality and to God ? What should its life convey to those who watch it with hostile or longing eyes ? What supreme message has it to deliver ? There is no moment's doubt as to the answer. It is to express and reflect the character of Jesus, setting Him forth in the twentieth century as He lived among men in the first. Better than any preaching is the embodiment of the Gospel in daily



life. The mission finds its secret in glad and free abandonment to the spirit of His living—its simplicity and complete sincerity ; its other worldliness and repudiation of self-interest ; its unfailing friendliness and partnership in the joy and sorrow of human life ; its leisure for the one in the midst of pressure from the many ; its understanding of motives and tolerance of temperament ; its reserves of time for fellowship with God and for worship ; its steadfast acceptance of His will as the only rule. The eyes that watch have widely differing minds behind them, loaded with presuppositions which distort ; inherited differences of custom make it difficult for peoples of Asia and Africa to interpret the western mission and its ways. But the terms in which Jesus expressed in life the character of His Father are universal ; they can be understood by all. The more nearly the mission can approximate to them in its corporate living the more clearly will Jesus Christ be seen.

BOOK SUGGESTED FOR FURTHER READING.

*A Manual for Young Missionaries to China.* See p. 46.

(See also p. 122.)

## CHAPTER X

### THE MISSIONARY'S EDUCATION FOR LIFE

#### I

UNLESS the preceding chapters have wholly missed their aim it is clear that the missionary is entering a noble and inspiring career. The new heritage into which he will enter, the growing life of the Church in which he takes his place, the scope and content of the Christian message with whose presentation he is entrusted, the life and work of the mission community of which he is part, are before him. He sees himself as one of a great company bound in a common fellowship, called to a splendid service and promised an abiding Presence which gives wisdom and power to the ignorant and weak. He goes forward knowing that the creative Spirit at work within his whole personality can make him big enough for his task.

Some outgoing missionaries have been reluctant to accept preliminary preparation, regarding it as irksome and an unnecessary delay. Lack of knowledge of the true nature of missionary work, or a not always unjustifiable uncertainty as to the value and adequacy of some of the training proposed, has often been the cause of this. But the day of reluctance is passing, or has passed. Men and women with a truer apprehension of the greatness of what lies before them now look eagerly for all that will be of help. In connexion with most of the larger missionary societies in various countries, the quality of the

preparation offered is rising towards the standard which the modern situation requires.

Still working in terms of life rather than in those of the class-room, this chapter will indicate some of the training which outgoing missionaries should seek and aids available for their preparation. Since it would be impossible to make an arbitrary distinction between the work to be done in the period from final acceptance as a missionary to the end of the first furlough—of which this book primarily treats—and that which falls into the earlier period which precedes it, the missionary's education for life will, for the purposes of this chapter, be treated as a whole.

There are at the outset several fundamental matters to be faced. The preceding pages are full of implications as to these. They can be grouped under four heads.

1. It has grown clearer in every chapter that in a world where men are moved not by abstractions but by principles embodied in persons, character is the first need of the missionary. What he is has more revealing power than what he says. It was through Jesus Christ in His human ministry that God taught what He Himself was like. It is towards this making of character that all the long processes of life have been converging, and will continue to converge. A moment comes to most men when, for one cause or another, the process ceases to be unconscious and the man becomes a fellow-worker in character building with God. Henceforth, with thought turned outward rather than inward, he yields himself and comes gradually into growing likeness to Jesus Christ. In this there is no loss of individuality, no reduplication of a single type. To grow like Jesus in virile lowliness, in restful simplicity, in imaginative sympathy, in self-

effacing love, means free development of each personality to be its best. No man can wait to be a missionary until this process is completed ; none should venture upon his life-work until such formative work has begun.

2. The missionary offers himself as messenger to other men because he has found not something, but Some one ; not a religion merely but a Friend. And He who is the centre of his message is also the source of strength and hope. Through the Spirit of God in his own life with its quiet spaces for worship, for the Eucharist, and for meditation, and the practice of the Presence in the work-a-day world, the reality of the missionary's inner experience of God is maintained and deepened. Led step by step into fuller knowledge of God he has more and more to give to man. Growing in sympathy and love for men he is forced back on God to supply their need. The spiritual experience of non-Christian saints may rise to heights of mystic beauty, but to the Christian with child-like heart there can come a knowledge of God more immediate and sure and which finds expression in the service of man. In all this, again, the missionary knows he is a mere beginner. There are depths which he has not apprehended, much less plumbed.

3. The Christian Gospel itself is the supreme subject which claims the missionary's study. No desire for professional or specialized equipment, or even for an earlier start for the mission field, will justify the relegation of this to a secondary place. Not all missionaries need the same range of theological knowledge, but none can rest content with superficial work. The study of Christianity should grip far more than the study of other faiths. Nor, in the matter of Bible study, is mere familiarity with the contents and devotional use of the Bible

enough. The book should be studied in the light of modern research and the approved results of well-balanced scholarship, and also as a guide to modern life. The missionary who has a growing knowledge of the Christian revelation as given in the Bible and continually interpreted by the Eternal Spirit, will best present his message to other men. Here, again, it must be remembered that what he needs is a purposeful start and a true direction, not the attainment of his goal. Any one believing that he had mastered the content of the Christian Gospel and completed his study of the Bible should be held at home till the delusion has passed.

4. A missionary is not likely to get close to men of other races if he has not learned at home to pierce the barriers which divide him from his kin. The women of Asia, nurtured in an unfamiliar culture, are not easier of approach than those of western drawing-rooms; nor is it less difficult to present religious truth in an African kraal than in the village where one lives. There is nothing lying ready to the missionary's hand which has not been within reach at home. Experience in campaigns and missions and in the organized work of the home Churches will help him to unlock closed doors abroad. For those who can secure it, contact with African or oriental students studying in the West is invaluable. These men—or women—are not specimens to be examined but friends to be known—the forerunners of scores of others in the mission field. The outgoing missionary can get from them more than he gives. In the course of growing friendship they will admit him to a knowledge of their mentality and outlook, their reaction to western conditions, their attitude to Christianity, and in particular to the Christian ethic and the Person of Jesus Christ



whom they come to realize as the unseen Friend of their friend.

A word should perhaps be added as to the relation of general education to missionary work. Two things which stand out clearly in the history of missions should never be forgotten. One is the indomitable courage with which men and women, lacking early advantages, without backing or funds, have won for themselves by heroic self-denying effort an ample education in preparation for missionary work. The other is the fact that there have been, and still are, men and women of exceptional calibre, rich in character and in spiritual gifts, who without even acquiring general education have made good in the mission field. For such the door must still stand open; but not many are fitted to pass through. While men and women of all-round capacity are not disqualified on the sole ground of educational disabilities in early life, missionary work is so varied and so exacting that a good general education is always to be desired and should be earnestly sought. Educational opportunity is no longer restricted to those who have social position or private means. The educational ladder is one which all who start in time may climb. Other things being equal, the wider a missionary's general education the more he has to give. Such broad cultural training as a university provides is of increasing value, apart from all question of the degree—though in many spheres a degree is becoming essential and an honours degree is preferable to a pass—not only because the mental discipline of the more rigorous study is bracing but because a missionary if he is working beside highly educated Orientals—whether Christian or non-Christian—may find it well to have university qualifications equal to theirs.

## II

It would appear from the preceding chapters that the outgoing missionary, if he would fulfil his vocation, needs a working knowledge of at least one African or oriental language; and that he will have opportunity to enter into sympathetic relation with the thought and heritage of the people, approaching them through their literature, folk-lore, and proverbs; to relate the Christian message to their pre-existing modes of religious thought; to impart to them such modern knowledge as will educate them for life; to aid them in the adjustment of social and economic conditions; and to build up home and church life on lines which are spiritually, morally, and physically sound. Turning from life to the lecture-room, the main subjects dealt with in specialized missionary preparation stand clear: phonetics and linguistics, anthropology, economics, sociology, psychology, pedagogy, and moral hygiene—a group of ungainly words, dull and repellant in their text-book connotation, but full of vivid interest to the missionary who finds in them allies who can multiply his power to serve. To these should be added a study of the care of personal health under new conditions and in most cases of tropical diseases, and, for administrative purposes, some knowledge of the history of missions, of the development of co-operation in its interchurch and international aspects, and of business method, including mission account-keeping and the methods of committee work.

The mere enumeration of these subjects immediately suggests that this chapter, if misused, may defeat the end for which the whole book has been written by tempting men and women to turn aside from missionary service,

instead of pressing towards it hopefully. If what is intended to open out an inspiring vision of the rich and varied sources from which help can be drawn is read as a catalogue of subjects to be mastered by an unfortunate beginner, the results will be disastrous indeed. Let it be once for all remembered that the mission field needs not walking encyclopaedias, but men and women equipped to do, without undue strain and effectively, the work which comes to hand; that while a mere smattering of any subject is useless, intelligent introductory work over as wide a range as possible is splendidly worth while; that there is a world of difference between attempting to cram masses of undigested knowledge into a bewildered head and steadily opening up subject after subject as opportunity offers year after year; and finally, that as all missionary work is a great and glorious adventure he who hesitates because things at the outset look difficult is lost.

And now for the courageous and common-sense facing of aids to missionary preparation one by one.

*Language Study.* Language study is always pressed upon the outgoing missionary as his primary duty for at least a year. Counsel and warning are given him in abundance. He is supplied with a grammar, an allowance for a teacher, a syllabus, and a note of the date of the first language examination, which creeps towards him through the mist. Two things he frequently lacks: time for study and a teacher who can teach. When he himself contributes profound ignorance of how to grapple with a language, and an ear wholly untrained to distinguish sounds, his case is parlous indeed. Yet it is universally held that second only to spiritual qualities a missionary's best equipment is an efficient knowledge

of the language of those to whom he goes. It opens his way to the heart of the people, and enables him to lodge truth in their minds; it qualifies him to aid in the translation of Scripture and in the provision of Christian literature for the land. But as a whole the missionary standard of language study is disappointingly low. A few have become distinguished linguists; a number have attained a sound working knowledge of one vernacular or more; far too many have not gone beyond the limit of partial understanding and halting use of their vernacular, and have arrived there only at a tremendous cost of toilsome and discouraging work.

For some years the subject has been receiving close attention. It does not, however, comfort the missionary to know that the standard of what is expected of him is rising. What he wants is help to accomplish his task, and this is forthcoming at last (see Appendix, p. 150). Through an adequate study of phonetics and linguistics the beginner is given so effectual a start in the right direction that his capacity to analyse and reproduce unfamiliar sounds is doubled, and the time required to grip the structure and idiom of his language is halved. The testimony to this from the mission field is unshakably clear. Some mission boards make the study of phonetics compulsory; provision is made for it in all training centres which work on modern lines. Some who are well entitled to an opinion hold that actual study of a living African or Asiatic language should not begin in the West; others, and their number augments rapidly, hold that under proper auspices and with teachers trained scientifically to instruct in their mother tongue, a thoroughly satisfactory beginning can be made. Further, language schools have been established in Japan, China, and parts

of India where efficient instruction is given, but as these are still few in number and it by no means follows that the outgoing missionary will be able to attend one, he is wise to avail himself of every help within reach at home.

An interesting development has arisen, largely through the increased concern of governments in education, in the need for modern European languages in African colonies and elsewhere. Swedish missionaries in Eritrea must learn Italian, Americans, British, and Norwegians in Madagascar need French, as do Americans in the Cameroons. Portuguese is necessary for American, Swiss, and British missionaries in parts of eastern and western Africa; English has to be learned by scores of continental missionaries working in African colonies and in India; Spanish is essential for missionaries in South America; a knowledge of German is always of use.

*Study of Religions.* In no branch of missionary preparation has advance been more striking than in the comparative study of religion. The outgoing missionary is now provided with excellent and illuminating literature and, in the more modern training centres, with highly stimulating lectures of various grades. The Appendices contributed to this volume (pp. 124-49) by leading authorities on this subject will help the beginner to start on sound and scholarly lines which run on into future years of study. Each man will naturally want to concentrate attention mainly on the religion in the midst of which he will work, but on a subject of such vital importance it is well to aim at wider elementary knowledge. Animism, for instance, is explicit or implicit everywhere; Islam touches most of the world. The outgoing missionary, leaving, for the most part, a fuller



study to stretch into his years of service, should aim at having at least a general knowledge of the history and distribution of the great religions, their main tenets and forms of worship, and some idea of their sacred writings. Still more important is it that he should be helped to a sound attitude in regard to these other faiths. Realizing that for himself religion lies at the heart of his being and tinctures all his life, he will welcome what helps him to reverent sympathy as he looks into the beliefs of other men. He will thankfully learn to realize what is noble and good in them, while he also discerns what is lacking or untrue. He will gladly follow the teacher who leads him below the surface to see not merely how men have wandered, but why they lost their way. And all this not merely for the sake of knowing but that he may prepare himself to bear his living message to the inmost recesses of men's need.

*Anthropology and Social Economics.* In the great task of getting close to the life and thought of the people, and helping in the interpretation and adjustment of conditions which hinder their development, some intelligent introductory study of anthropology, sociology and economics will aid (see Appendix, p. 124). Each of these subjects is highly technical and leads into regions remote from missionary work. Time might easily be spent on them with little result beyond the pleasure which all knowledge brings. But some well-directed study of anthropology is valuable as showing men in relation to mankind; in like manner sociology and economics help because the Gospel touches the whole of human life. The new missionary may grope and flounder in his ignorance where even elementary knowledge of conclusions already arrived at, or tested methods

of work, would make effective what he vainly strives to do. What the beginner most needs is to learn how to observe accurately and record clearly, to frame questions which will elicit facts, to sift evidence so that what remains is valid, to relate, compare and deduce with a mind always open and poised. Experience may be gained at home or in the mission field in practical work such as a social survey, an economic inquiry in a town, a study of neighbourhood customs and folk-lore. Group work on these lines is specially illuminating. The regular use of a note-book in which observations can be accumulated and classified is strongly advised. Help may be gained from missionaries oftentimes. Suitable lectures are arranged in most centres of missionary preparation. Fine work in social economics is being done in several mission fields, notably in connexion with co-operative agricultural banks in India. Not a few missionaries have also done original anthropological work.

*Industrial and Agricultural Training.* The splendid success of Hampton and Tuskegee institutions, in giving American Negroes an education for life which develops their personality and turns them into self-respecting Christian citizens, is creating a larger demand for industrial and agricultural training on modern social lines. A good deal of help in these directions is now available for outgoing missionaries. Some are being sent by mission boards to visit Hampton and Tuskegee. Others are being encouraged to take courses in agriculture and various industrial arts. For women training can be had in laundry work, needlework, cookery, and other forms of housecraft ; experience in weaving, basketry, and other industries is also sometimes required. A knowledge of gardening intelligent enough to be adapted to new

conditions, with an understanding of soils and crops and the canning of fruits and vegetables, is desirable in some missions, and regular training in agriculture in the care of farm animals, the breeding of stock and forestry have to be supplied for some posts. Preparation on these lines is sometimes deferred until after the first term of missionary service, when a man has tested himself by practical experience in work overseas. There is, of course, a continued readiness, especially for certain African mission fields, to accept qualified artisans and printers who need to have missionary preparation added to their technical proficiency.

*Hygiene.* Recent years have seen a great increase in missionary preparation in hygiene (see Appendix, p. 153). Healthy life under bad climatic conditions has been made possible through the study of tropical hygiene and the vast advance in preventive medicine. Partial medical training, sound and scientific as far as it goes, but by no means designed to produce unqualified 'medical missionaries' is available for women and for men; short courses in nursing are provided for most women, especially for those sent out from the European continent. Adequate instruction is beginning to be given in sex hygiene, so that men and women are enabled to set Christian ideals of marriage and parenthood before church members, to discover and deal with harmful habits in boarding schools and to give wise supervision during the period of adolescence.

*Professional Training.* The missionary who goes out as teacher, nurse, or doctor has likewise fallen upon better days. It is recognized that as each will have work more responsible and varied than at home, and will have to undertake the training of others, opportunity for

wider study should be given. Narrow specialization leaves gaps in the curriculum where the staff is small. The teacher may need help to offer more than a single subject for the time-table, the doctor wants opportunity for post-graduate courses, for experience as house surgeon, for careful study of tropical disease; the nurse's claim is heard if she desires some knowledge of dispensing or the administration of anaesthetics or a diploma for maternity work. No one who wishes to study dentistry will be denied. Short courses of training in phonetics, the study of religion and other subjects, are now being arranged specially for doctors and nurses, combined with some post-graduate professional work.

*Missions and Governments.* The missionary who realizes that his work may sooner or later involve him in contacts with officials of his own and other governments and who, while he has no concern with political parties, may one day be inevitably involved in questions of national and international significance, will welcome any help which will put him in touch with affairs. The knowledge needed cannot be worked up at the last moment from the latest Blue Book or from some recent Ordinance. A right temper of mind is needed for the delicate handling of facts. In modern missionary preparation steps are taken to help on these lines. A man who has been wont to take intelligent interest in international politics, who has followed large movements of thought and of reform, looking fearlessly at both sides of questions, who has appreciated the significance of what the League of Nations stands for, has grasped the principle of trusteeship embodied in the mandates, is awake to questions of race, of immigration, of nationalism, is alive to the place of education in the upbuilding of a people—he is the man

who has the background against which delicate questions stand out in clear light.

*Recreation.* The whole question of the enrichment of life is one on which help must also be sought. There is little in the mission field to develop mental variety or to start hobbies of the mind-renewing sort. The man who has no use for leisure at home is likely to work all day in the mission field—till he breaks down and can work no more. The man who has learned to love books, to care for music and art, even though he has no gift for them, who can enjoy games and exercise—each in their proper place—is the man who is likely to last. The standard of strenuous self-denying service can never be too high, but the alternation of rest and labour is a law of God, and it is He who gave man things fair and beautiful to be enjoyed.

### III

How can the outgoing missionary gain his education for life?

While some have waited with spurious patience until such time as a mission board or college was ready to undertake their preparation, others with splendid vigour have set to work themselves, even where circumstances were adverse. There is a great record of what men and women looking towards the mission field have done in education and fuller self-cultivation, in saving hardly earned money to pay for future training, in mastering subjects related to missions, in leading mission study circles, in linking oriental students into fellowship, in spreading missionary interest in a neighbouring church, in gaining experience in teaching or in social work, in carrying on efficient Bible study—all in the midst of



exacting wage-earning work or the drive of a college curriculum. Such self-help bears even richer fruit in character than in knowledge won or experience gained.

Owing to the variety of conditions in America, Great Britain, and on the continent of Europe it is impossible to give detailed information as to the facilities offered in training centres. A brief survey of existing opportunities for missionary preparation may, however, be of use to the beginner who, half bewildered by the multiplicity of subjects to be studied, wants to know where help may be obtained.

1. In the theological colleges of the various Churches men frequently read for ordination with a view to work overseas. The general curriculum naturally deals with essential aspects of preparation, but the theological colleges in which directly missionary elements are introduced are few. Men have to find what time they can for specialized reading and make the best use of mission study circles among themselves. The sense is growing that, notwithstanding the problem of a crowded curriculum, men in preparation for the home ministry gain from a wider outlook and that the study of Christian theology and of the Bible would be revitalized by comparison with the living forces of other faiths. Theological faculties in universities and theological colleges are likely in the near future to give more help to the missionary than has been general in the past.

2. A number of institutions, varied in character and differing still more widely in grade, are entirely concerned with missionary preparation. There are schools of missions in America—attached to universities or theological seminaries; there are missionary colleges—both in America and Great Britain—for men or women or for

both ; there are smaller halls or hostels or training homes, some belonging to a denomination, some to a special mission board and reserved for their candidates alone, others available for students from any source. In some of these centres instruction is rather meagre and given under conditions which fail to prepare for life in the mission field to-day.<sup>1</sup> On the other hand, there are a growing number of adequately equipped centres where community life—an element essential in missionary preparation—is full and bracing, and where spiritual, intellectual, and practical preparation of a vital and scholarly type can be secured.

The expense of preparation is in some cases borne by the mission board, sometimes by the outgoing missionary or his friends. The normal period of study is one or two years, according to the previous experience of the student and the work to which he goes abroad. A three years' course has been proposed by some training schools. Shorter specialized courses in selected subjects are frequently arranged. Broadly speaking, no outgoing missionary would now be justified in doubting the possibility of obtaining first-class specialized preparation within a reasonable limit of time and at reasonable cost.

3. Since the World Missionary Conference at Edinburgh in 1910 the preparation of missionaries has not only entered on a new phase in the different countries but has become an international interest, one nation working with another for the attainment of a common aim. In America and in Great Britain two boards representative

<sup>1</sup> It is specially to be regretted that work which is sincerely directed to the spiritual equipment of missionaries of the simpler type is sometimes on narrow and inadequate lines. The men and women who start with least experience and fewest natural advantages are precisely those who need the most efficient help.

of all missionary organizations have been formed to further efficient preparation (see Appendix, p. 159). Both exist primarily to put their resources at the service of every outgoing missionary desiring advice and aid. A similar board has been formed in Switzerland while this book is passing through the press.

A further result of the new-spirit of co-operation is seen in the relation existing between the Student Christian Movement, which presents the missionary call to men and women in the colleges, and the mission boards, which receive the offers of service, provide or arrange the necessary preparation and send missionaries overseas. There is constant interchange of experience between these agencies and a growing community of aim.

BOOKS SUGGESTED FOR FURTHER READING.

*Tutors unto Christ: Introduction to the Study of Religions.* A. E. Garvie. London: Oxford University Press. 4s. 6d. 1920.

*Jesus Christ and the World's Religions.* See p. 35.

*Pamphlets on the Preparation of Missionaries* appointed to the various countries. New York: Board of Missionary Preparation, 25 Madison Avenue.

(See also books recommended in the Appendices.)

## CHAPTER XI

### THE FIRST FURLOUGH

#### I

SECOND to his period of preparation, in time but not in importance, comes the furlough section of a missionary's life. If the first years of childhood can fix character more or less, so the first years of a missionary's life can fix the outline of his future career in most essential respects. But to the missionary is granted in his first furlough—what the child has not and cannot have in the nature of things—a period of grace in which readjustments, spiritual, intellectual, physical, can be made.

It is vital that furlough should take its true place in a young missionary's prospect, for his best work lies beyond it and his best chance of 'making good' comes to him when he sets out for the second time. He comes home to re-measure himself, discern and count up his mistakes, relate his experience to his theories, be healthily glad over his successes and resume such studies as the mission-field contacts have shown him to need; and all this that he may presently plunge again into his calling, better able than before to breast the waves.

While furlough re-prepares a missionary for his work, the work has prepared him for furlough. Consciously or unconsciously there is interaction all the time. The man who comes home for the first time after a spell of five or seven years in India, Japan, or China, or after a shorter term in dangerous climates or stations nearer home, is a man who has gained or lost considerably, or one who

has both gained and lost. He begins to know himself, possibly for the first time. He has discovered his lack of grip through language study, his inflexibility in thought through his difficulty in following the minds of his oriental friends, or his unbalanced judgement where handling new circumstances has brought him into complicated relations with others. But self-knowledge and self-criticism may go far deeper than these obvious discoveries ; if so, he may find that his environment has touched him in an unexpected way. As breath upon a mirror, so has immediate contact with grossness and untruth hung a thin mist upon his soul. He is not to blame ; the same closeness of contact with evil might have had a like effect if the man had never left his own land. The purifying winds of furlough time will disperse it ere long.

The years abroad broke the thread of current information, and the missionary, absorbed in his task, did not remember in the rapid passage of time that events and methods were tumbling one after another on the stage of life at home. Missing one such, he lost the clue to the next and to those that came after it, until on his return home he finds a welter of contemporary history to which his work is not consciously related at all. But more complex than events, the flow of thought, even in the outline of its direction, may have escaped him. New names, new themes, new terms are on the lips of all ; new intellectual wealth has been amassed on the earth ; new problems have arisen. The missionary, after but a few years' absence, may find himself out of date. Patience with the situation will be needed—and with himself. Gradually the man will pass from the setting of Africa or of Asia to that of a western land. Then he will begin to learn and to receive for his next term of work.



## II

Physical rest is probably the first duty of furlough ; the need for it may be the explanation of novel and unwelcome symptoms in the missionary's body and mind. The missionary works no harder than those who set sail with him originally to other callings, but the claims of his service lay a peculiar tax on body, mind, and spirit. His is always costly work.

The missionary who comes home with a perfervid desire to sweep every one he meets into a whirlwind of immediate devotion of service, and to overturn the seats and tables of boardrooms within a week of landing, will probably effect less than the man, equally determined, who stands back, takes his rest, and then appears with the quiet force of the prophet from the desert. Societies and medical boards enact that a certain period at the outset of furlough should be spent in rest. But laws have never availed to make men moral or wise. The utilization of time for physical rest remains in the hand of the missionary, a direct demand on self-determination.

Rest is a word which covers poetry, music, drama, scenery, as well as sofas, games, and gardens. It includes friends and family, and may find its best interpretation in retreat and worship, and, as time passes, in intercession and Bible study. Not many people, certainly not the individualists, can rest themselves on a system. Indeed that were no rest. But each can abandon himself to such means of rest as are most grateful to him and can be brought within his reach. To exchange the will to work for the will to rest, for the few weeks or months in which rest is possible, is a distinct act of consecration to his task, a proof once more that the missionary is worthy of his calling.

## III

The furlough hour will strike when the missionary turns to think sedulously of re-equipment in view of his return. Standing back from it, and eased of its immediate weight, he will be able to estimate his need in relation to his work. A steady look will convince him that he has much knowledge to gain and experience to acquire. This does not mean that previous preparation was faulty or that he has necessarily failed. He joins company with every man of science, of letters, of art, of skill and daring, from the days of St. Paul and before, who because of what they had begun to accomplish found out that they had not yet attained and must perforce reach out towards perfection.

So it is that in numbers which increase yearly, missionaries on furlough take up post-preparation work. Some, in view of the inadequacy of previous training, make a first study of subjects which should have been begun before; others carry further subjects on which preliminary work was done. In the experimental years of service men have found out their aptitudes and the sphere they are fitted to fill. Hence furlough study may be directed to a definite end. The medical man knows what he wants as he returns to hospital or selects his post-graduate courses. At the same time he communicates his own experience, often unique, of diseases and their treatment, thereby helping to build up a climatology and therapy of wider usefulness and to throw light on surgical possibilities. The educational missionary, where he has not to seek belated professional qualification, wants to explore new methods of teaching and refresh himself by examining experimental work. Missionaries whose chief work is teaching and preaching the Christian

faith seek opportunity for Biblical and theological study, and for modern help in psychology and educational method that the presentation of their great message may be enriched. Others seek advanced help in phonetics and, where facilities offer, continue linguistic work, either developing their knowledge of the vernacular, acquiring facility in the governmental language if they work in the colony of a power of which they are not nationals, or studying the classical language of their mission field. Some carry on research work at university centres, perhaps with a view to writing a thesis for a further degree ; others give themselves to translational or other literary work. Women, in addition to the subjects which are common to them and to men, thankfully look for fuller training in child-welfare, mother-craft, home industries, preventive work, and the care of defectives.

But furlough time is short ; the interests which claim place in it are many ; each missionary will be wise to lay his plans well beforehand, forming a clear judgement as to what he can effectively do. Otherwise the months slip by quickly and he may find he has only a few hurried weeks available at the close. There are healthy signs that alike in mission field committees, in home boardrooms and among missionaries themselves, earlier attention to the educational use of furlough is now being given. And each year finds training centres offering better facilities for furlough study, more special courses arranged by boards of missionary preparation, more readiness on the part of home committees to provide the funds required.

No furlough privilege is greater than that now commonly offered to missionaries of meeting in specially arranged conferences or groups for the interchange of experience, the study of common problems, and the

deepening of spiritual life. Men and women from all countries and representing many societies and churches are brought together in the warm glow of fellowship. The reckless and the reactionary types meet, have out their differences, and level each other up or down. The thoughtful bring forward the tendencies and problems which are taking shape in their fields. And long after, when furlough is passed, not only is the knowledge gained in those days remembered, but the laughter that went with it and the gaiety of infectious fellowship.

## IV

Not alone for himself and for his work does the missionary take his furlough. He went out as a witness ; as a witness he returns. Almost without exception some part of his time is claimed for the Church that sent him out. He is the servant, in the highest sense, of that Church. If he possess private means he at least works under its protection and with its sanction ; if he does not, the money on which he lives is drawn from its funds. In either case—and it matters not a jot whether he is a paid or an honorary worker—he would not be where he is nor what he is, nor as he is, apart from his Church and the group within it who care enough for the cause to be willing for the grind of home organization and the burden of raising funds. ‘ Deputation work ’ is a due from the missionary ; it is one of the ‘ rates and taxes ’ which men and women pay for the upkeep of the religious structure which makes possible their work abroad.

But this work is more than duty. It is, not infrequently, a furlough occupation on which the missionary looks back with thankfulness, feeling that in it he has reaped rich reward. It lies in his power not only so to present

Christian missions as to win for them personal service and support but also to exert an almost unmeasured influence upon the attitude of his hearers towards burning modern questions and the claims of the Christian faith. As he tells of the heritage of other races into which he has entered ; the Church of the land to which he now belongs ; the impact of the Christian message given in preaching-hall, class-room, hospital, or through efforts for social reform ; as he pictures missionary life in its individual and corporate aspects, in its common striving for the good of all, he lifts men out of insularity and self-centredness into purer and more bracing air. In telling how men in other lands are seeking and finding deliverance and facing loss of all things to follow the call of Christ, he shames the slackness and self-interest\* of Christian life in the West. He is an evangelist at home no less than abroad.

Two special temptations may beset him, and of them he must constantly beware. In the rapid delineation of strange conditions to changing audiences a man is apt to charge his brush with vivid colours, far too deep for truth. The rosy side of missionary work presented alone may stimulate interest but it does not produce deep or lasting response. There are triumphs indeed, and the Church should know them, but it should also be allowed to share in the real difficulties and problems which are being faced. It is these which, in particular, arrest and challenge men. On the other hand, it is easy to darken shadows with a view to making high lights. How a citizen of America or of Great Britain would burn with a sense of wrong if a Chinese or Egyptian student returned to his country and lectured on a western city, selecting sights in drinking saloons, gambling dens, and immoral



houses, and incidents in police courts or cases of divorce, to give a distorted picture of normal western life. The missionary should speak as if among his auditors was a man from the place he describes.

As with furlough preparation, so with plans for the missionary's approach to the Church, a great advance has recently been made. Steps are being taken to allot men and women to 'deputation work' in accord with their natural aptitude and inclination, to moderate the amount of such work required from those desiring furlough preparation, and to give some efficient guidance as to the best way of unfolding to the home Churches the greatness and glory of service for the world-wide kingdom of God.

BOOK SUGGESTED FOR FURTHER READING.

*The Wise Use of Missionary Furlough.* New York: Board of Missionary Preparation, 25 Madison Avenue. 1920.  
(See also p. 122.)

## CHAPTER XII

### THROUGH THE ETERNAL SPIRIT

THE ripples and the waves come and go ; underneath is the calm and stillness of the deep. The years pass in rapid succession, the strenuous period of training is followed by the seeming ineffectiveness of the first few years overseas when the language has not yet been mastered, and later by full-orbed missionary work. But these are not the all-important facts. What matters is the unchanging, unhasting God. •

Before the mountains were brought forth,  
Or ever thou hadst formed the earth and the world,  
Even from everlasting to everlasting, thou art God.

From the parched life of the plain, the psalmist turns his eyes to the hills ; above the confusion and strife of the earth is the eternal God ; the voice of the Lord is heard above the waters ; in His peace is man's tranquillity.

But the God whom the psalmist delights to picture as above the clouds is in later days discovered to be not far removed from men. Hope is dying from the world ; the spiritual sense of man is growing dim ; God's likeness is not readily seen in those who call Him ' Lord '—but Christ is born in Bethlehem and the Divine Spirit initiates a new era in human history. Once and for ever, the Incarnation makes plain that God Himself is in the world.

On this the missionary enterprise rests. The work is not man's but God's. It is He who to-day as in the past

is at work ; it is He who is making all things new. The half-unconscious feeling after God of unnumbered individuals, the turning of men towards right and truth, are constant evidence of the working of the Spirit. The rising sense of nationalism, drawing out wider loyalty and more disinterested service, prepares the way for the extension of allegiance to the world-wide kingdom of God. The new sensitiveness of Christendom to the evils within its borders is the response of human conscience to the Spirit convincing of sin. It is God who is rousing the Church at the home base and the Church in the field to new endeavour, unseen a decade before ; it is God who through the person of the missionary is making Himself known ; it is God who is marching at the head of His saints, conquering and to conquer. Behind the multifarious activities of the mission field is the quiet, uplifting, energizing Spirit ; above and with and in the missionary is God.

In this lies the confidence and the calm of the Christian ambassador. He is conscious of ignorance and inexperience, of intellectual limitations, of weakness of personality, of a spiritual life still poor and thin ; but these factors are relatively unimportant when set beside the eternal forces of the Spirit. Strength instead of weakness and victory for defeat ; peace in place of restlessness and confidence for nervous fear—these are at his disposal, if he will but open his hands and receive.

‘ The greatest service we can render to the world is to keep our hearts open to God. To be sure of God, and by the contagion of our faith to help others to believe in Him ; never to doubt that His love and power are sufficient for our own need and for the need of the world ; to be full of hope, because our expectation is measured not

by what we are in ourselves, nor by former failure, nor by past experience, but by what God can be in us and accomplish through us—this is the great and distinctive contribution which as Christians we are called to make to the life of mankind. The first concern of Christ for His disciples was not that they should do mighty works in His name but that they should have the heart and spirit of a little child.’<sup>1</sup>

‘If we truly desire fuller life we must have a sacred time when we cease from our activities and renew our souls in communion with God who is our life ; when we revise our standards, so quickly debased by contact with the world, in the light of the eternal truth which shines in Jesus Christ ; when in prayer we exchange the poverty of our own resources for the wealth of God’s power and love. To secure such times in the pressure of present-day life will be a hard fight. But the question is whether without them that fuller life that alone can meet our need will not remain for ever beyond our reach.’

‘What are we to expect from deeper communion with God in times of worship ? We must be on our guard against supposing the fuller life which we are seeking to be a merely quantitative increase along the lines of our present activities. To be in communion with God whose creative power is revealed in the infinite variety alike of nature and of human life must mean continual opening of our eyes to new truth, continual growth into an ever-expanding and richer life. We are always tempted to reduce the infinite Christ to the limits of our partial, imperfect, and feeble apprehension of Him. We repeat the old story of the child who tried to empty the ocean into the hole he had dug in the sands. Christ is infinitely

<sup>1</sup> *The World and the Gospel*, p. 203 f.

greater than our personal experience of Him, and than the experience represented by the tradition through which we have learned to know Him. Missionary co-operation has taught us in recent years how much we may learn and gain from fellowship with those who have come to know Christ through an experience and tradition different from our own, and how much our own life may be enriched thereby. But all that has yet been apprehended of Christ is but a small part of what remains to be discovered.'

'We are therefore called to a life of continuous learning. This principle seems to have within it power to revitalize the whole missionary movement. We have been inclined too much to think of ourselves as teachers. Any one who knows Christ has indeed something of infinite value to communicate to others. But when we remember that His infinite worth implies that there remains for each of us infinite truth and goodness yet to be apprehended we shall have the humility of those who know that they have more to learn than they have to teach. And it is to the humble, the childlike, and the open-minded that God is able to reveal Himself.'

'In worship we draw apart from the world and its activities. But the purpose of this withdrawal is that we may return to the world to apply to all its life the new knowledge we have gained of God. The object of worship is that we may ally ourselves with God, but, as has been truly said, we can discover the greatness and power of that with which we are allied only through the greatness and power of that to which we are opposed. Equally with our times of worship the daily round of ordinary routine is the means of entering into a fuller life. The problems that meet us each day, our committees and



interviews, our relations with our colleagues and staff are all doorways into that life waiting for us to lift the latch and enter. It was in these apparently trivial incidents of daily life that our Lord revealed His divinity. Maeterlinck has called attention to this in a striking sentence. "To those round about us there happen incessant and countless adventures, whereof every one, it would seem, contains a germ of heroism; but the adventure passes away and heroic deed there is none. But when Jesus Christ met the Samaritan, met a few children, an adulterous woman, then did humanity rise three times in succession to the level of God."'

'Not only the common round but the overwhelming difficulties and perplexities of the present situation are divinely appointed means to lead us into a fuller life. In them we may prove that the God whom we have come to know in worship is greater and stronger than event and circumstance. As Christians we are not meant to be Atlases staggering under a load of care, but children living in our Father's house. It is this life of trust in God triumphant over circumstance that is contagious in its influence, and that has power to commend itself to others by its reality, simplicity, energy, and joy.'<sup>1</sup>

This was the life which the first missionary to the Gentiles lived and those who follow the same calling find in his letters the secret of his power. Amid the perplexity and the suffering of the present he sees the shining of a great hope; against hindering weakness and human lethargy he sets the ceaseless intercession of the Spirit who knows and understands; against the opposition and antagonism of men he places the certainty of conquest through the Eternal Christ. Nothing can separate from

<sup>1</sup> J. H. Oldham, in a paper printed for private circulation.

His love. In that same fact the missionary rests to-day ; in the strength which it inspires he takes his place as a worker with God, whose is the Kingdom, and the Power, and the Glory. Amen.

BOOKS SUGGESTED FOR FURTHER READING.

*The World and the Gospel* (chap. viii). See p. 9.

*Christ and Human Need* (pp. 186-98). See p. 9.

(See also p. 122.)

## LIST OF SELECTED ARTICLES

From *The International Review of Missions*.

The following articles selected from the ten years' volumes of *The International Review of Missions* are relevant to the contents of the preceding chapters and illustrate their thought. The general subject of each article is indicated in brackets. *The International Review of Missions* can be seen in any mission library or can be ordered direct from the publisher, Mr. Humphrey Milford (Amen Corner, London, E.C. 4), 10s. 6d. per annum post free, or through any bookseller. Illustrative reading will also be found in other missionary periodicals.

Chapters I and II. 1920 (Apr.) 281-8 [Christian principles and modern life]: 1913 (Apr.) 209-23 [identification with people]: 1921 (Apr.) 174-82 [Need for Imagination]: 1920 (July) 372-83 [Nationality and missions]: 1916 (Apr.) 210-22 [Indian mystics]: 1920, 1921 (Apr.) 200-13, 223-35 [Indian music]: 1919 (Oct.) 510-21 [Denationalization]: 1919 (Oct.) 522-30 [Personal relationships]: 1920 (July) 426-38, (Oct.) 581-91 [Anthropology]: 1915 (Oct.) 627-37 [African folk-lore].

Chapter III. 1920 (Apr.) 214-28 [Indian Christianity and Christians]: 1916 (Jan.) 75-86 [Indigenous Church in China]: 1918 (July) 319-32 [African Christianity].

Chapters IV and V. 1917 (Jan.) 62-73, (Apr.) 221-32, (July) 383-94, (Oct.) 521-33 [Presentation of Christianity to Indians]: 1917 (Oct.) 511-20 [Approach to Buddhists and Hindus]: 1919 (July) 341-56, (Oct.) 531-45 [Approach to Singhalese]: 1914 (Jan.) 96-106 [Bantu soul]: 1917 (Apr.) 258-66 [Pioneering in Japan].

Chapter VI. 1921 (July) 321-50 [Mission education and national policy].

Chapter VII. 1916 (Apr.) 277-89 [Church and medical missions]: 1920 (Jan.) 95-105.

Chapter VIII. 1920 (Jan.) 106-15 [Social aim for a Chinese Christian].

Chapter IX. 1920 (Jan.) 69-80, (Apr.) 229-46, (Oct.) 552-69 [Church and mission in India]: 1919 (July) 378-87 [Influence of a mission house].

Chapter XI. 1918 (Jan.) 98-106, (Apr.) 210-27 [Advocacy of foreign missions at home base].

Chapter XII. 1914 (July) 447-55 [Devotional life of missionary]: 1918 (Jan.) 58-73 [Place of prayer]: 1918 (July) 306-18 [Missionary's Bible study]: 1916 (Jan.) 104-14 [Hope].

## APPENDICES

[It should be noted that the Appendices dealing with the study of religion are designed not only to help at the beginning of a missionary's career but suggest lines of advanced study covering many years.

Particulars about the books recommended have been given as far as possible. Prices vary from time to time. Books out of print can generally be seen in libraries.—ED.]

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## APPENDIX I

### RELIGIONS OF THE LOWER CULTURE

By R. R. MARETT, M.A., D.Sc., Reader in Social Anthropology in the University of Oxford.

THE missionary whose work lies among savages—or, as it is more accurate and less invidious to say, among peoples of rudimentary culture—ought, surely, to be something of an anthropologist. He ought to understand before he tries to reform; ought to cultivate the scientific temper side by side with the practical, so that he may be cool-headed and warm-hearted at once and together. For his function is not so much to destroy as to fulfil. The true educator does not merely repress faults—a process which Plato compares to the endless task of cutting off the heads of a hydra. Rather he seeks to ‘convert’—to ‘turn round the eye of the soul’, to bring out the latent capacity for better things. If, then, he studies the previous record of any of the simpler peoples with sympathetic attention, he becomes aware of tendencies that have already made for much good in the eyes of those concerned no less than in his own; and these tendencies he can proceed to strengthen by all the means within his power. Thereupon he will be meeting his flock half-way, making their own self-respect the minister of his higher purpose. Civilization too often turns out to be the sort of cure that kills, just because by its very superiority it causes lowly folk to lose heart and abandon the will to live. The psychological law that ‘men can because they think they can’ holds at every stage of human progress, and not least of all at the earlier stages. So the missionary must persuade his flock to ‘think that they can’; and the best proof of this lies in their own past history.

Even if the missionary’s concern be, not with quite backward, but with relatively advanced people whose culture is on the whole to be classed as of middle grade, he may still profitably engage in a course of anthropology. For one thing, it will help him to



realize that much time and experience have gone to the creation of these intermediate forms of culture; some of which indeed would have compared favourably with ours but a few centuries ago. For another thing, it will enable him to recognize and to appraise at their true worth the numberless survivals with which every long-standing type of civilization is apt to be encumbered; though on the other hand he must not fail to make due allowance for the fact that religious custom is universally, and rightly, conservative, having in its characteristic method of symbolism a means of reconciling old with new, of investing practices endeared by long association with a changed meaning such as better suits the spiritual needs of the time.

# I. WORKS ON GENERAL ANTHROPOLOGY.

By way of an introduction to the subject I venture to suggest my own *Anthropology* in the Home University Library (London: Williams & Norgate. 2s. 6d.), as it is especially written for beginners, and contains a short bibliography. In what follows I shall indicate under various subdivisions firstly, an elementary and usually cheap book, secondly, one or more advanced treatises:

ANTHROPO-GEOGRAPHY. (1) A. J. and F. D. Herbertson, *Man and his Work* (London: Black. 2s. 6d.). (2) E. C. Semple, *Influences of Geographic Environment* (London: Constable. 21s.).

RACIAL DISTRIBUTION. (1) A. C. Haddon, *Races of Man* (Halifax: Milnes). (2) A. H. Keane, *Man, Past and Present* (London: Cambridge University Press. 36s. 1920. New edition revised by Haddon and Quiggin).

PHYSICAL ANTHROPOLOGY. (1) A. Keith, *The Human Body* (London: Williams & Norgate. 2s. 6d.). (2) W. L. H. Duckworth, *Morphology and Anthropology* (London: Cambridge University Press. 12s.).

PREHISTORIC ARCHAEOLOGY. (1) N. Ault, *Life in Ancient Britain* (London: Longmans. 6s.); W. L. H. Duckworth, *Prehistoric Man* (London: Cambridge University Press. 3s.). (2) W. J. Sollas, *Ancient Hunters and their Modern Representatives* (London: Macmillan. 18s., 2nd edition); H. F. Osborn, *Men of the Old Stone Age* (London: Bell. 30s.).

SOCIAL ANTHROPOLOGY. (1) E. S. Hartland, *Primitive Society* (London: Methuen. 6s. 1921); R. A. Lowie, *Primitive Society*

(New York: Boni. 19s. Out of print). (2) Sir J. G. Frazer, *Totemism and Exogamy* (London: Macmillan. 50s. 4 vols.); E. Westermarck, *History of Human Marriage* (London: Macmillan. 14s. 3rd edition).

LAW AND ETHICS. (1) L. T. Hobhouse, *Morals in Evolution* (London: Chapman & Hall. 10s. 6d.). (2) E. Westermarck, *Origin and Development of the Moral Ideas* (London: Macmillan. 2 vols. 14s. each).

MENTALITY. (1) W. McDougall, *Introduction to Social Psychology* (London: Methuen. 8s. 6d. 1908). (2) L. Lévy-Bruhl, *Les Fonctions mentales dans les sociétés inférieures* (Paris: Alcan Fr. 14.).

ART. (1) A. C. Haddon, *Evolution in Art* (London: W. Scott. 7s. 6d.). (2) Y. Hjrñ, *The Origins of Art* (London: Macmillan. 10s.).

MANUALS FOR FIELD-WORK. (1) *Notes and Queries on Anthropology* (4th edition issued by the Royal Anthropological Institute. 7s. 6d.). (2) C. S. Burne, *The Handbook of Folk-lore*.

## II. ETHNOGRAPHIC WORKS.

Not merely books of theory, but first-hand studies of primitive folk in the various regions ought to be studied. A very short list follows of some of the best.

AUSTRALIA. A. W. Howitt, *Native Tribes of South-East Australia* (London: Macmillan. 21s.); B. Spencer and F. J. Gillen, *Native Tribes of Central Australia* (London: Macmillan. Out of print), and *Northern Tribes of Central Australia* (London: Macmillan. 25s.).

OCEANIA. W. H. R. Rivers, *History of Melanesian Society* (London: Cambridge University Press. 2 vols. £2 5s.); R. A. Codrington, *The Melanesians* (Oxford: Clarendon Press. 16s. 1891).

AMERICA. A. C. Fletcher, *The Omaha Tribe*; E. im Thurn, *Among the Indians of Guiana* (London: Paul. Out of print).

AFRICA. H. A. Junod, *The Life of a South African Tribe* (London: Macmillan. 15s. 2 vols. 1912 and 1913); J. Roscoe, *The Baganda* (London: Macmillan. 15s. 1911); E. W. Smith and A. M. Dale, *The Ila-speaking Peoples of Northern Rhodesia* (London: Macmillan. 50s. 2 vols. 1920); M. H. Kingsley, *Travels in West Africa* (London: Macmillan. 8s. 6d. Out of print); and *West African Studies* (London: Macmillan. 8s. 6d.).

ASIA. W. H. R. Rivers, *The Todas* (London: Macmillan. 21s.); W. W. Skeat, *Malay Magic* (London: Macmillan. 25s.); P. T. R. Gurdon, *The Khasis* (London: Macmillan. 12s.); T. C. Hodson, *The Naga Tribes of Manipur* (London: Macmillan. 10s. 6d.); M. Czaplicka, *Aboriginal Siberia* (Oxford: Clarendon Press. 15s. 1915).

### III. WORKS ON PRIMITIVE RELIGION.

Sir E. B. Tylor, *Primitive Culture* (London: Macmillan. 8s. 6d.); Sir J. G. Frazer, *The Golden Bough* (London: Macmillan. 12 vols. 25s. 3rd edition), and *Folk-lore of the Old Testament* (London: Macmillan. 37s. 6d. 3 vols.); W. Robertson Smith, *Lectures on the Early History of the Semites* (London: Black. 6s.); A. Lang, *The Making of Religion* (London: Longmans. 3rd edition. 6s.); R. R. Marett, *The Threshold of Religion* (London: Methuen. 7s. 6d. 1909); E. Durkheim, *Les Formes élémentaires de la vie religieuse*; A. van Gennep, *Les Rites de Passage* (Paris: Nourry. 1909). All these are books that deal in an advanced way with the broader principles involved in the study of primitive religion. By way of introduction, the student should consult F. B. Jevons, *Introduction to the Study of Comparative Religion* (London: Macmillan. 8s.), or E. O. James, *Primitive Ritual and Belief* (London: Methuen. 6s. 1917); while he should also read such a work as F. S. Ames, *The Psychology of Religious Experience* (London: Constable. 10s. 6d. 1910), in order to view the subject from the standpoint of method.

## APPENDIX II

### THE STUDY OF HINDUISM

By J. N. FARQUHAR, M.A., D.Litt., Literary Secretary of the  
Y.M.C.A. of India and Ceylon.

I. BEFORE THE MISSIONARY GOES TO THE FIELD. The aim in view at this time ought to be a general knowledge of Hinduism ; and that is best acquired through a study of the history of the religion. The following are the chief elements which the beginner ought to seek to understand. The early Vedic polytheism which underlies all Hinduism ; the development of caste, the Veda and Hindu law ; the rise of transmigration and karma, the philosophies of release and the ascetic orders ; the emergence of temple-and-image worship, the epics and the Gītā ; the rise of the sects, their theologies and their literatures, both Sanskrit and vernacular ; the influence of Islam ; and the impact of the West as seen in the fresh religious and social organizations of the past century. All this is readily available in existing manuals.

If the student has time for reading farther afield, any one of the following subjects will be found most rewarding : The history of India ; the history of the literature ; Indian art ; the new reforms ; anthropology and anthropological method ; translations from Hindu literature.

II. DURING THE FIRST PERIOD OF SERVICE. The missionary's aim during the first few years spent on the field should be to get to understand as thoroughly as possible the religious life of the special group of people among whom he is working and of the other groups resident in his own particular field. His first impression may probably be that his general knowledge of Hinduism stands in very little relation to the life of the people. So widely does the religion vary all over India that, in almost every instance, personal intercourse reveals the fact that no book yet published gives an account that really fits the faith and practice of the group in question. Yet experience will prove the wisdom of general preliminary study.

In attempting to understand the religion of any particular group the student should first read everything that has been already written on the subject. Even if it be very incomplete and inaccurate, it will prove at least suggestive of lines of inquiry. From the very outset, however, the young missionary should begin to observe—to watch and remember with care all that is visible of the life and conduct of the people ; and then, as soon as he is able to speak their language, to make friends, and in conversation to get nearer their inner life. A really friendly approach wins an almost instant response ; and soon he will find himself admitted to the homes of the people and certain aspects of their lives. It will then be possible to begin to ask a few questions about their religious life. When the people realize that the foreigner already knows something about their religion and that he is not prying but is anxious to understand, they will readily give information. It is wise to take notes of all such conversations as soon after as possible, so that no detail may be lost and no inaccuracy may slip in. It is well to witness processions and dramatic displays, and also every ceremony and act of worship that one is allowed to see. The reading of the liturgical and devotional literature of the sect or group is a most helpful addition to such observation.

From the very outset the missionary ought also to practise thinking out the relation between the beliefs and practices he is faced with and Christianity. This habit of reflection will not only stimulate further inquiry but will drive him to constant brooding on the deepest things of Christ and will prove of very great value in all teaching and preaching.

Perhaps we may conveniently divide the whole constituency of Hinduism into four great masses :

(a) *The Outcastes and the Wild Tribes.* For an understanding of these people the study of anthropology and primitive religion will be found greatly illuminating ; but only painstaking research among the people will ever reveal their actual domestic, social, and religious life.

(b) *The Hindu People.* The vast central mass of the people falls into innumerable groups and grades from the point of view of religion, some so gross and superstitious as scarcely to be distinguishable from outcastes, others cultured people of high character and beautiful life, the bulk homely village people, pious,



unassuming, kindly, and law-abiding. In seeking to understand one's own particular group, it will usually be found of prime importance to discover the sect which is predominant, and to learn its history, theology, literature, ritual, and organization. Frequently, however, it will be found that they do not belong to a sect but to some petty group worshipping a local divinity, and having only the flimsiest connexion with the great gods and the theology of Hinduism. In each case, the study of existing literature will require to be largely supplemented by personal observation and inquiry.

(c) *The Religious Classes.* This group covers all who have had a Hindu education : strictly orthodox laymen, temple priests, sectarian leaders, and ascetics of all orders, both men and women. In them the main Hindu tradition lives to-day, and therefore, for the student, they are of great interest ; but comparatively few missionaries seem to be working amongst them.

(d) *Modern Educated Men.* The large number who have had a western education are drawn from all classes of the people, so that the traditional faith of their families varies indefinitely. Most of them, however, have an intelligent knowledge of the Hinduism of their own group ; so that the missionary requires to be well informed also. Since all are interested in politics and in the defence of Hinduism, a knowledge of the national movement and the new reforms, and some acquaintance with the religious organizations of recent years are absolutely necessary.

Women missionaries require a special preliminary training, but comparatively little has yet been written to help them. In the general study of Hinduism, however, if a thoughtful watchfulness is exercised, many illuminating facts and ideas may be found and carefully treasured. The Dharmasūtras and Dharmaśāstras, the epics and the dramas will be found specially rich in such details.

III. THE FIRST FURLOUGH. Each missionary would do well to select in advance some subject for special study during his first furlough. An attempt to read and write on some particular subject is a most healthy exercise. Subjects are innumerable ; the following may be found suggestive : a particular racial group ; a sect ; a caste ; a local religious group ; one of the philosophies or theologies ; the ritual of a sect ; an important book ; local domestic rites and customs ; the life and religion of some class of

women ; the influence of some element of Hinduism ; the relation of some aspect of the religion to Christianity.

#### IV. BRIEF BIBLIOGRAPHY OF HINDUISM.

(1) HISTORY. Barth, *The Religions of India* (London : Trübner. 10s. 6d. 1881) ; Hopkins, *The Religions of India* (Boston : Ginn & Co. 12s. 6d. 1895) ; Farquhar, *A Primer of Hinduism* (London : Oxford University Press. 3s. 6d. 1912).

(2) GROUPS. Wilson, *The Religious Sects of the Hindus* (London : Trübner. Out of print. 1861) ; Bhandarkar, *Vaishnavism, Saivism, &c.* (London : Probsthain. 25s. 1913) ; Panditā Rāmabāi, *The High Caste Hindu Woman* (London : Revell. 3s. 6d.) ; Oman, *The Mystics, Ascetics and Saints of India* (London : Fisher Unwin. Out of print. 1905) ; Rajagopalachariar, *The Vaishnavite Reformers of India* (Madras : Natesan. 2s. 6d.) ; Whitehead, *The Village Gods of South India* (London : Oxford University Press. 2nd ed. 6s. 1921) ; Elmore, *Dravidian Gods* (Lincoln, Nebraska : Pub. by author. \$1.50. 1915) ; Phillips, *The Outcastes' Hope* (London : United Council for Missionary Education. 2s. 1912) ; Farquhar, *Modern Religious Movements in India* (London : Macmillan. 12s. 6d. 1915).

(3) THE RELATION OF HINDUISM AND CHRISTIANITY. Slater, *The Higher Hinduism* (Elliot Stock) ; Hogg, *Karma and Redemption* (Madras : Christian Literature Society) ; Howells, *The Soul of India* (pp. 395-606) (London : Kingsgate Press. 5s. 1913 edition exhausted) ; Macnicol, *Indian Theism* (London : Oxford University Press. 7s. 6d. 1915) ; Cave, *Redemption, Hindu and Christian* (London : Oxford University Press. 10s. 6d. 1919) ; Farquhar, *The Crown of Hinduism* (London : Oxford University Press. 3s. 6d. 1913).

## APPENDIX III

### HOW TO STUDY BUDDHISM

By KENNETH J. SAUNDERS, late scholar of Emmanuel College, Cambridge. Professor of the History of Religion and Missions, Pacific School of Religion, Berkeley, Cal., U.S.A.

THE Christian missionary in Buddhist lands is faced with a task of infinite fascination. He is dealing, in the first place, with remarkable peoples for whom their religion has done much of the great service which Christianity has done for him and his people. He will find everywhere traces of a mighty Buddhist civilization, and in many places, if he has the eye to see, proofs that this venerable religion is still alive and is reforming itself to meet the needs of the modern world. In the second place, he will find that it is vitally linked up with the intensely interesting and important nationalist movements of Asia, and that he cannot understand the political situation in these countries without a close and careful study of the religion. And in the third place, he will find that it is not only as part and parcel of nationalist movements that Buddhism is alive, but that it has an international programme and that it is closely bound up with the movement of 'Asia for the Asiatics'—a movement deserving of respectful and sympathetic study.

How then will the missionary prepare himself for this absorbing task? Nothing can take the place of friendly intercourse with Buddhists in temple and home, on pilgrimage and at great times of festival; it is thus that the religion will become a living reality to him, full of colour and movement, giving him at times moments of exquisite pleasure in its artistic pageantry, and bringing him into sympathetic touch with the 'soul of the people' to whom he is seeking to minister. But to prepare him for this absorbing pursuit, at once business and pleasure, study and hobby, for any one who really enjoys such things, he can and must do some systematic reading. Appended are a course of

study for the first two years worked out for Y.M.C.A. secretaries in India, and a more advanced and detailed course. The following additional notes may be of service in using these :

1. Clearly the first step is to get a sympathetic and accurate idea of the founder of Buddhism, of the essence of his teaching, and of the secret of his amazing influence. There is, in human history, only one figure more significant and more worthy of a study. Side by side the student should read Sir Edwin Arnold's *Light of Asia* (London : Kegan Paul. 1s. 6d. and 5s.) and some good biographical study such as that of H. Oldenberg, *Buddha* (London : Williams & Norgate. Out of print. 1882), or that by the present writer, *Gotama Buddha* (New York : Association Press. 1920).

2. Next he will do well to saturate himself in such selections of the moral teachings of Gautama as are contained in the *Dhammapada* or the *Itivuttaka*, both of which contain much very early material, some of which may be attributed to the founder himself.

3. For the whole Buddhist system in its earlier forms Warren's admirable *Buddhism in Translations* (Harvard Oriental Series. Cambridge, Mass., U.S.A. 1900) is indispensable, and should be constantly used for reference.

4. As an introduction to the history of Buddhism two elementary books, attempting to cover the whole field in a rather sketchy way, are Saunders' *The Story of Buddhism* (London : Oxford University Press. 4s. 6d. 1916) and Hackmann's *Buddhism as a Religion* (London : Probsthain. 15s. 1910).

5. Whether the student is going to work in lands devoted to the primitive type of Buddhism, such as Ceylon, Siam, and Burma, or in those in which a highly developed Buddhism prevails, such as Japan, China, and Korea, he ought to have a grasp of the essential differences between the two types of Buddhism known as *Hinayāna* and *Mahāyāna* ; for an evolution must be read backwards as well as forwards, and the missionary will look forward to spending a holiday in one of the other Buddhist lands. If, for instance, his lot is cast in Burma, he ought to plan to go on a visit to Japan or to China, and *vice versa*. To get a grasp of the highly developed Mahāyāna he should study especially the famous *Lotus of the Good Law* translated in vol. xxi of the Sacred

Books of the East (Oxford : Clarendon Press. 15s. 6d.) and should carefully compare this with the *Dhammapada*. He will find that even in the conservative Buddhism of Ceylon and Burma there are Mahāyāna tendencies, and that everywhere Gautama Buddha has become in practice more than a moral teacher and is related, in the minds of the people, to an eternal order making for righteousness. In this and in other ways which the student will study for himself, e. g. in the idea of a sacrificial life-process culminating in the historical life of Sākyamuni and in the practice of prayer by all Buddhists, he will find a wonderful preparation for the gospel of Christ. I would suggest that he take as his guiding light this saying of a great Buddhist scholar of Japan, 'We see your Christ, because we have first seen our Buddha.' The task of the missionary will be to relate Christianity to this great preparation that has been made for it and to think out with eastern scholars the thought bases of a truly eastern Christianity which shall seem to these Asiatic nations to come with all the authority of their own past behind it, and with all the glamour of a knowledge that the God who has been working with and for them in the past is now bringing them out into a larger and freer life. Only so can they be won for Christ.

## I

The following course of reading—drawn up for Secretaries of the Y.M.C.A. in the East by Dr. J. N. Farquhar and the writer—is recommended to those whose leisure is scant :

*First Year.* General : Rhys Davids, *Buddhism, Life and Teachings of Gautama, the Buddha* (London : S.P.C.K. 3s. 6d.) ; V. Smith, *Asoka* (Oxford : Clarendon Press. 4s. New edition, 1920).

Special : *The Dhammapada*. Sacred Books of the East, vol. x (out of print) ; *The Mahāparinibbana*. S. B. E., vol. xi (12s. 6d. See Introduction).

Additional : Oldenberg, *Buddha* (see Introduction) ; or Rhys Davids, *Dialogues of the Buddha* (London : Milford. 12s. 6d. 3rd volume, 1921).

*Second Year.* General : Copleston, *Buddhism Primitive and Present* (London : Longmans. 10s. 6d. Out of print) ; Hackmann, *Buddhism as a Religion* (see Introduction).



Special: Warren, *Buddhism in Translations*. Chaps. i and iv (see Introduction).

Additional: Rhys Davids, *Buddhist India* (London: Fisher Unwin. 7s. 6d.); *The Questions of King Milinda*, S. B. E., vols. xxxv, xxxvi. (42s. for two. See Introduction).

## II

For those who desire further and more detailed study the following suggestions, based upon Professor Hume's course at Union Theological Seminary and the present writer's at the Pacific School of Religion, are likely to prove helpful:

### A. *The Life of the Buddha.*

Rhys Davids, *Buddhism, Life and Teachings of Gautama, the Buddha*, chaps. ii, iii, vii (see I, *First Year*); Kern, *Manual of Indian Buddhism*, part ii (London: Probsthain. 15s.); Oldenberg, *Buddha*, part i (see Introduction); Warren, *Buddhism in Translations*, chap. i (see Introduction); Saunders, *Gotama Buddha* (see Introduction).

### B. *The Scriptures of Hinayāna Buddhism.*

The Vinaya Pitaka (Discipline Basket), The Sutta Pitaka (Teaching Basket), The Abhidhamma Pitaka (Higher Religion, or Metaphysical Basket).

Rhys Davids, *Buddhism, Its History and Literature* (London: Putnams. 10s. 6d. 1907); Hastings' *Encyclopaedia of Religion and Ethics*, vol. viii, pp. 85-9 (Edinburgh: T. & T. Clark. 35s. 1916); K. J. Saunders, *Heart of Buddhism* (London: Oxford University Press. 2s. 6d. Calcutta: Association Press. 6d. 1915); *Sacred Books of the East*, vols. x, xi, xvii, xix, xx, xxi, xxxv, xxxvi, xlix (see Introduction); Rhys Davids, *Sacred Books of the Buddhists*, vols. ii, iii (London: Milford. 12s. 6d. each).

### C. *The Doctrines and Practices of Hinayāna Buddhism.*

(The Hindu Setting, Moral Teachings, Concerning the Soul, Transmigration, Karma, Nirvana, Methods of Salvation, Prayer, Miracles, The Order Woman.)

Rhys Davids, *Buddhism, A Sketch*, chaps. iv, v, vi (London: Williams & Norgate. 2s. 6d. 1912); E. W. Hopkins, *Religions of India*, chap. xiii (Boston: Ginn & Co. 10s. 6d. 1902); K. J. Saunders, *Buddhist Ideals* (Calcutta: Y.M.C.A., 10 annas. 1912).

D. *The Expansion of Buddhism.*

(In India, the Adjacent Countries, in China and Korea, in Japan.)

K. J. Saunders, *Story of Buddhism*, chaps. iv, vii (see Introduction) ; Hackmann, *Buddhism as a Religion*, Book iii (see Introduction) ; Rhys Davids, *Buddhism, Sketch*, chap. ix (see C) ; R. F. Johnston, *Buddhist China* (London : Murray. 18s. 1913) ; K. Reischauer, *Japanese Buddhism* (London and New York : Macmillan. 10s. 6d. \$2. 1917).

E. *Differences between Hinayāna and Mahāyāna.*

Suzuki, *Outlines of Mahāyāna* (London : Luzac. 8s. 6d. Out of print. 1908) ; *Encyclopaedia of Religion and Ethics*. Under headings (see B).

F. *Buddhism and Christianity.*

(Similarities and Differences.)

Saunders, *Buddhist Ideals* (see C) ; Carus, *Buddhism and its Christian Critics*, chap. v (Chicago : Open Court Publishing Co. 7s. 6d.) ; K. J. Saunders, *Story of Buddhism*, chap. viii (see Introduction).

## III

For still more detailed work see the excellent booklet prepared by the Board of Missionary Preparation, 25 Madison Avenue, New York City, *The Preparation of Missionaries to Buddhist Lands*.

## APPENDIX IV

### THE RELIGIONS OF CHINA

By P. J. MACLAGAN, D.Phil., formerly a missionary in South China, now Secretary of the English Presbyterian Mission.

*History.* One may justly assume that a candidate accepted for any particular field will give some special attention to its religious history and condition. But its religious history and condition cannot be understood without some knowledge of its general history. A man looking forward to work in China, therefore, should make himself acquainted with the outlines of Chinese history. Boulger's *Short History of China* (London: Probsthain [to be had from]. 10s. 6d.) or *Imperial History of China*, by Macgowan (Shanghai: American Presb. Press, or London: Probsthain. 2nd edition. £2 15s. 1906) may be consulted. A brief outline of events under the last dynasty will be found in *China and the Manchus* by Giles (London: Cambridge University Press. 2s. 6d. 1912), whose volume in the Home University Library on *The Civilization of China* (London: Williams & Norgate. 2s. 6d. New York: H. Holt & Co. 1911) should also be read. Nelson Bitton's well-known Study Text Book, *The Regeneration of New China* (London: U.C.M.E. 2s. 1914. Out of print), or Bashford's *China: An Interpretation* (New York: Abingdon Press. \$2.50. 1916) will give some introduction to recent conditions. If there are accessible any general descriptions of the province or district to which the candidate is appointed or of the mission work with which he is to be connected, these should not be overlooked.

*Religions.* Coming now to the religious side of Chinese history one might profitably begin with two small volumes, Douglas's *Confucianism and Taoism* (London: S.P.C.K. 4s. 1879) and Beal's *Buddhism in China* (London: S.P.C.K. 4s. 1884). Both these books give in short compass the main facts of the teachings with which they deal. Soothill's *The Three Religions of China* (London: Hodder. 6s. 1913. Out of print) may be taken as

an alternative introduction. Legge's *The Religions of China* (London : Hodder & Stoughton. 1880. Out of print) deals with Confucianism and Taoism and illustrates the ample justice Legge always did to the higher elements in the ancient religion of China. A complementary and in some ways corrective view is given in De Groot's *The Religion of the Chinese* (London : Macmillan. 6s. 6d. 1910), which lays stress on its animistic element. Giles' *Confucianism and its Rivals* (London : Williams & Norgate. 6s. 1915) is an historical treatment of religion in China and is brightly, not to say in some parts flippantly, written. Parker's two volumes *China and Religion* (London : John Murray. 10s. 1905) and *Studies in Chinese Religion* (London : Chapman & Hall. 10s. 6d. 1910), the latter being the studies on which the former is based, are suggestive if somewhat discursive, and should be read, though hardly as introduction to their subject.

The reader of the books already named will find in them some divergence of views and must be content to hold them in equal balance in his mind until further study determines him more or less decisively to one or the other.

*Confucianism.* When we advance to a more particular study of any one of the strains of Chinese religion, helps are not wanting. Confucius himself is so important a figure that his acquaintance should be made early. For this purpose Legge's *Confucius* (London : Kegan Paul. 10s. 6d. Out of print) is good. If his *Mencius* (London : Probsthain [to be had from] £1 1s.) is added, one has in the two books the means of acquiring a sound knowledge of the early Confucian school. Neither of these books demands a knowledge of Chinese. But every missionary should make some acquaintance with the classical books in the original. The *Analects* (Soothill's edition costs less than Legge's) (London : Oliphant. 15s. 1911. Out of print) or *Mencius*, or since *Mencius* is bulky, selections from him, will do for a beginning. The *Shoo* and the *Shi* take us back to the earliest ages of Chinese history. The *Li Ki* is in many ways typical of the old-world Chinese mind, but is, on the whole, rather dry reading. But the more of the classical books that can be read the better. For all the Five Classics and Four Books Legge's editions (Oxford : Clarendon Press), if accessible, should be used. Some reading of them may be combined with the later stage of language study. For

those who wish to study later phases of Confucianism, *Le Philosophe Tchou Hi* (Variétés Sinologiques, Shanghai) is a good introduction to the Sung school. Selections from Wang Yang-ming have been translated by Henke (Chicago: Open Court Publishing Co. \$2.50. 1916. Out of print). Other great names in the history of Chinese thought still await their translator and invite students. Modern Confucianists like Liang Chi Chiao and Dr. Ch'en Huan Tang should not be wholly neglected, nor even the modern popular thinking which finds expression in current literature, however much it is a crude echo of occidental opinion rather than Chinese growth.

*Taoism.* Taoism has not the practical importance of Confucianism, though it is also genuinely Chinese. English versions of the Tao Teh King and of Chwang-tze are accessible (Legge's in *Sacred Books of the East*, vols. xxxix and xl. Oxford: Clarendon Press. 25s. for the two) and with their help the student may enter on the study of a school which appeals strongly to one type of mind. The Book of Actions and their Retributions, which is a popular production of post-classical Taoism, has also been translated by Legge.

*Buddhism.*<sup>1</sup> For an introduction to Buddhism in its Chinese form (Mahāyāna), after Beal, Edkins' *Chinese Buddhism* (London: Kegan Paul. 18s. 1893. Out of print), Eitel's *Handbook of Chinese Buddhism* (London: Probsthain; 3rd ed. 18s.), and R. F. Johnston's *Buddhist China* (London: Murray. 18s. 1913) should be consulted. A list of Mahāyāna documents translated in *Sacred Books of the East* is given in vol. xlix, part ii, p. 24. *The Creed of Half Japan* (Lloyd) (London: Murray. 9s. net. 1911) and other works on Japanese Buddhism are not irrelevant to the study of Buddhism in China. Wylie's *Notes on Chinese Literature* (Shanghai: Presb. Mission Press. Reprinted 1901. (about) 15s. in China. Out of print), and Giles' *History of Chinese Literature* (London: Heinemann. 6s. 1901. Out of print) will reveal the vast mass of Chinese literature and suggest authors out of the beaten track with whom some adventurous missionary may essay to grapple.

*Popular Religion.* The student of Chinese religion, however, should beware of confining himself to a book knowledge of his subject. He should also study present-day popular religion.

<sup>1</sup> See also Appendix III.



Doolittle's *Social Life of the Chinese* (10s. 6d. Out of print) and Du Bose's *Dragon, Image, and Demon* are examples of this kind of work. Doré's *Researches into Chinese Superstitions* (Shanghai : Tusewei Printing Press. \$5. 1916) and De Groot's *Les Fêtes annuellement célébrées à Emoui* (Paris : £3 for 2 vols. 1886) are on a larger scale. No two districts are quite alike. Temples and their divinities and rites, literature often distributed free at temples, local cults and legends, festivities and processions are all good subject-matter. Personal investigation may be supplemented by reference to the local records.

In one's first term of service some study such as has been indicated will probably lead to the opening up of a line of further study to be pursued during furlough or later. Even if it were only a hobby, it would not be useless, and it may be more than a mere hobby. Facilities for such study exist in London and at more than one provincial centre. *The International Review of Missions* should be consulted for helpful books which may have escaped the notice of a missionary on service.

## APPENDIX V

### THE STUDY OF ISLAM

By D. B. MACDONALD, D.D., Professor of Semitic Languages and Mohammedanism in Hartford Seminary, U.S.A.

THE primary fact, on the intellectual side, which the missionary to Muslims must face is that a quite different civilization is before him from that in which he has grown up and that he must acquire another education, beginning with the A B C, if he is to understand that civilization. The mediaeval Christian missionaries, such as Ramón Lull, had a much simpler task, for their civilization was practically the same with that of Islam; and it may be said generally that the better a modern missionary understands mediaeval Europe the better he will understand the modern Muslims. Of course, this does not mean that his second education will be as hard to get as his first; if he accepts the situation and gives himself sympathetically to his task it will be comparatively easy; that is, if his brain has really been educated. Nor does it mean that he should strip himself of his first education and de-Europeanize himself. There is not a more hopelessly 'demnition product' on the face of the earth than the completely orientalized westerner. But he has to add another side to his brain and another set of pigeon-holes to his mental equipment. And his success as a missionary will be largely in proportion as he solves the paradox of how to sink himself sympathetically in Muslim ideas and usages and yet retain the power of looking at them from the outside as an educated Christian of the twentieth century.

These things being so the missionary student must first acquire (a) a certain number of simple facts, (b) a certain framework of ideas, and (c) a certain sympathetic familiarity with atmosphere and usage. These, of course, are essentially different things, yet they cannot be acquired or held separately. Thus, for (a) the historical facts of the Muslim civilization, Lane-Poole's *Moham-*

*medan Dynasties* (London : Constable. £3 3s. Libraries only. 1894) is excellent, and an attempt should be made as soon as possible to imprint on the memory from it an outline of history. But that outline should immediately be vivified with (b) the great ideas of Islam, without which it will be largely unintelligible and even seem irrational. These will be found in a very simple and short form in the pamphlet issued by the Board of Missionary Preparation in New York, and rather unfortunately entitled *The Presentation of Christianity to Moslems* (New York: 25 Madison Avenue. 50 cents); it is much more the presentation of essential Islam to Christians. In it pp. 27-105 and 136-end are most important for the purposes of this Appendix. It has also a valuable bibliography, pp. 112-29. Again, there is no better source from which to study (c) the life and atmosphere of the Muslim world than *The Arabian Nights*. As much as possible of *The Arabian Nights* should be read most carefully in Lane's translation, the 3 vol. edition with Lane's full commentary (London : Chatto and Windus.\* 22s. 6d. 1889). It need hardly be said that a good map of the historical Muslim world should be kept at hand for constant reference and the geographical facts should be steadily implanted in the memory. For that *The Arabian Nights* will be especially useful. Further suggestive and fundamental reading will be found in Nicholson's *Literary History of the Arabs* (London : Fisher Unwin. 16s. 1907), Browne's *Literary History of Persia* (London : Fisher Unwin. 2 vols. 16s. Cambridge University Press, 3rd vol. 35s. 1919), and Gibb's *History of Ottoman Poetry* (London : Luzac. 6 vols. 21s. each. 1900-9); but the irreducible minimum is in the three books mentioned first.

With such a foundation a sound knowledge of Islam can easily be attained. But a very important part of a missionary's preparation must be his knowledge of (a) the environment in which Islam arose, (b) the life of its Prophet and (c) its sacred book, the Koran. These, in contrast to the above foundation, are difficult and obscure studies, and the means of access are by no means good. (a) For early Arabia Sir Charles Lyall's *Ancient Arabian Poetry* (London : Williams & Norgate. 10s. 6d. 1885) is excellent and should be studied very carefully. Doughty's *Arabia Deserta* (London : Cambridge University Press. 2 vols. £9 9s. for two, 1921) will show how the same life has persisted in Arabia until the present day and will give much insight into Muslim thinking.

Nicholson's *History*, cited above, will also be found useful. (b) The standard English life of Mohammed is that by Muir (London : Smith Elder. 3rd edition. 16s. New revised edition by Weir. Edinburgh : Grant. 1912), but it is very long and its historical basis has largely been invalidated by recent criticism of the Traditions. It may be said, however, that the essential and necessary *facts* in the life of Mohammed are quite few and may be got from the articles ' Mohammed ' and ' Koran ' in the ninth edition of the *Britannica* ; the present writer does not feel like commending as unreservedly those in the eleventh edition. Johnstone's *Muhammad and his Power* (London : Clark. 1901) is an unpretentious and readable little sketch. (c) There is no trustworthy translation of the Koran. For the beginner Rodwell's *The Koran* (London : Dent. 3s. 6d. 1909) is the most readable and should be worked through carefully. But the student must always remember that, as translations now are, no satisfactory knowledge of the Koran can be reached except through Arabic, and he should set himself to acquire Arabic enough to control his translations. A missionary to Mohammedans who cannot read their Sacred Scriptures is an absurdity, and they themselves recognize that these scriptures can be read only in the original. The articles under Koranic rubrics in Hughes' *Dictionary of Islam* (London : Allen. Out of print. 1885) are by far its best part.<sup>1</sup> The studies of Koranic doctrine by Gardner (London and Madras : Christian Literature Society for India. 1914) are very careful and suggestive.

It is a great pity that an English translation of Goldziher's *Vorlesungen* (Heidelberg : Winter. 1910) has not yet appeared. It is by far the best and most authoritative study of the theological and legal development, of the personality and ideas of Mohammed, of the ascetic and mystical forms of thought, of the sects and the present-day situations. It contains also a very valuable and elaborate series of notes for the more advanced student who can use the original sources. A French translation has just appeared (Paris : Geuthner. 1920) which can be recommended even to those who use German with some ease ; Goldziher's German is not easy. A more recent work on the history of the exegesis of the

<sup>1</sup> See, further, in the pamphlet on *The Presentation of Christianity to Moslems*, pp. 112 ff., and Nos. 2, 5, 13, 18, 19, 253.

Koran, *Richtungen der islamischen Koranauslegung* (Leiden : Brill. 1920) is equally important but has not yet been translated. For those who can read only English the much shorter book by Snouck-Hurgronje, *Mohammedanism* (New York : Putnam. 12s. 1916) can be heartily recommended ; it is a very valuable summary and gives an excellent starting-point. The three books by the present writer—*Aspects of Islam* (New York and London : Macmillan. \$1.50. 10s. 1911) ; *Muslim Theology, Jurisprudence, and Constitutional Theory* (New York and London : Scribner and Routledge. 6s. 1903) ; *The Religious Attitude and Life in Islam* (Chicago : University Press. 7s. 1909) are attempts to state and describe the theological, the legal, and the religious developments of Islam.

But with these developments must be taken the intimately related thread of philosophy, and at this point the student must especially learn to appreciate and to discriminate. He will discover that the current estimates of the 'Arabian' philosophy in our encyclopaedias are largely ignorance ; but he will discover also how great and even strange a part philosophy has played in Muslim thought. He will find a clue to this in the English translation of De Boer's *History of Philosophy in Islam* translated by E. R. Jones (London : Luzac. 7s. 6d. Out of print. 1911), an oldish book now and a sketch, but still unsurpassed. With philosophy he can combine the mystical development to which much attention has been paid of late and which has always been of more importance for Islam than for Christendom. It has appeared in Islam in all its forms, from simple quietism to pantheism. At present, a devout thinking Muslim is almost certain to be a mystic of one kind or another. Hence the importance of mysticism for the missionary. An excellent introduction will be found in Nicholson's *Mystics of Islam* (London : Bell. 1s. paper. 1914), with which can be combined Weir's *Shaikhs of Morocco* (London : Luzac. 6s. 1904). The derwish fraternities are the formal expression of the mystical life, and these have been well described by A. Le Chatelier in his *Confréries musulmanes du Hedjaz* (Paris) on first-hand knowledge.

The information which we used clumsily to call 'superstitions' and now non-committally call 'folk-lore' lies for many close to mysticism. It is of the first importance for a real knowledge of



Islam, as the student will already have discovered from Lane's *Arabian Nights*. It must therefore be taken seriously, as the Moslem world takes it seriously, and the one complete book on it is Doutté's *Magie et Religion dans l'Afrique du Nord* (1909). Zwemer's *Influence of Animism on Islam* (New York : Macmillan. \$2. 1920) deals very picturesquely with certain sides, and René Basset's *La Bordah du Cheikh el Bousiri* (Paris : Leroux. 1894) gives a curious combination of ethics and legends about Mohammed.

Information as to books on the separate Muslim countries and peoples must be sought in the bibliography of the pamphlet already referred to, *The Presentation of Christianity to Moslems*. But so classical a description as Lane's *Manners and Customs of the Modern Egyptians* (London : Ward. 1890. Cheap edition. Dent. 3s. 6d.) should be studied by every missionary, and Burton's *A Pilgrimage to Al Madina and Mecca* (London : Bell. 7s.) for vivid pictures of life and for details of ritual stands by itself. Browne's *Year among the Persians* (London : Black. Out of print. 1893) tells much more than simply about Persia, and Lady Duff-Gordon's *Letters from Egypt* (London : Macmillan. Out of print. 1865 and 1875) with Madame Ruchdi Pacha's *Harems et musulmanes d'Égypte* (Paris : Juven. 1902) stand in a class apart for sympathetic and informed insight into the life of women. *Haji Baba* by Morier (London : Dent. 3s.) is more cosmopolitan than Persian, and Bayle St. John's *Levantine Family* (London : Chapman & Hall. Out of print. 1850), though seventy years old and Christian of a kind, exists to-day. All these, except perhaps Lane's book, read as easily as stories, and the student anywhere in the Muslim world will find that they all ring true to his own people. But with regard to such books and all books of travel and description there is a primary distinction which should be clearly held. The student will discover that when the traveller contents himself with telling what he has himself seen, all the chances are that he gives sound information ; but that when he gives explanations, either his own or what he was told 'on the spot', all the chances are that his information is wrong. The plague of confident and yet false information and explanation haunts the investigator everywhere in the East, and very many old residents in the East fall victims to it. It is therefore of the first importance that he should begin with thoroughly trustworthy, authoritative

books and thus may have a test to apply to what he is told. And the chances are that he will get sounder information from native scholars of old-fashioned education than from those who have gone through Europeanized schools. He will also find it of advantage, until he has mastered the language of his field, to read widely in translations of native texts.<sup>1</sup> When he has mastered that language he should then read as widely as possible in its most popular productions. In all these the Muslim world has reported and still reports itself without consciousness of an alien audience.

In the library of every mission station there should be a copy of the Leyden *Encyclopaedia of Islam* (London : Luzac. 25 parts. 5s. each) and of Hastings' *Encyclopaedia of Religion and Ethics* (Edinburgh : T. & T. Clark).

It is obvious that the above outline of study looks towards years of work. No attempt has been made to divide it into periods, except as to the primary foundations. Beyond these environment, possibilities and tastes will rule. Above all, the young missionary must learn to observe and to see things and people as they are and to recognize in the world round him what he reads in the writings of that world itself. If the language of his field is Arabic his task will be so much the simpler ; he need learn only one language and literature. If it is not Arabic he must always remember that Arabic is its language of education, of theology, of learning and of science, and that it holds much the same place as did Latin in mediaeval Europe. That is simply the situation which he has to face if he wishes the status of an educated man. Finally, it has been the experience of the present writer that due use of the first furlough is of cardinal importance in the training of the missionary.

<sup>1</sup> As, for example, Nos. 9, 10, 11, 12, 43 in the bibliography in *The Presentation of Christianity to Moslems*, and pp. 136 ff.

## APPENDIX VI

### THE STUDY OF RELIGIONS

By A. E. GARVIE, D.D., Principal of New College, Hampstead.

THAT the study of religions may be pursued profitably, it is necessary that the right method should be followed; and it is the purpose of this Appendix to indicate the right method. I have already done this more fully in my book *Tutors unto Christ* (London: Milford. 4s. 6d. 1920) and all that can be attempted within the space at my disposal is a very brief summary.

1. The *facts* about religious beliefs, rites, and institutions are dealt with in the descriptive and historical study. Where a religion has sacred scriptures, and records of its history, the branch of study known as the *History of Religions* must be followed. Where a religion has left behind inscriptions on monuments, temples, palaces which afford us information, it is *Archaeology* which is our guide. Where the religion has no kind of records as in savage or semi-savage tribes, the observations made and recorded by travellers, missionaries, &c., are collected by *Anthropology*. On the assumption that the savage is nearer the primitive man than is the civilized, anthropology sometimes claims to be *the science of human origins*. The first subject may be studied in any of the numerous histories of religion; but one especially may be mentioned, *The History of Religions* by G. F. Moore (New York: Scribner; Edinburgh: T. & T. Clark. Vol. I. 12s. 1914. Vol. II. 14s. 1919). With the literature of individual religions other contributions in this Appendix have dealt. What archaeology may contribute to our knowledge may be learned from the articles on various ancient religions in *Hastings' Bible Dictionary: Extra Volume*. As candidates for the foreign mission field will not be concerned with any of these religions, more detailed references need not be given. A very valuable contribution to anthropology has been made by E. O. James in his *Primitive Ritual and Belief* (London: Methuen. 6s. net. 1917). A very valuable book also is the *Introduction to the History of Religions* by F. B. Jevons (London: Methuen. 10s. 6d. 1896). These volumes offer the best starting-point for further study.

2. It is assumed that religious facts can be distinguished from moral, social, industrial facts ; and it is best to begin with this assumption and learn all one can of the facts. But soon the desire will arise to justify this assumption, to gain such an understanding of *religion*, its nature and origin, as will be a sure clue through the labyrinth of the facts of the religions. This inquiry is partly *psychological* and partly *philosophical*, and presupposes the *comparative* study of religions to discover the resemblances and the differences of religious rites, beliefs, and institutions. Psychology deals with the mental processes—thinking, feeling, and willing—without concerning itself with either the subject which thinks, feels, or wills, or the object with which these activities are engaged. It is agreed that there is no separate organ of the human personality exercised in religion, and that the mental processes in religion, so far as psychology is concerned with them, are not distinguished from such processes in morals, science, &c. Any distinction is to be sought in the objects, and with these philosophy is concerned. Accordingly the psychology of religion is distinguished from psychology generally in so far as it recognizes these distinctive objects. Psychology alone cannot answer our questions as to the nature and origin of religion, but must be allied with philosophy. Even when so allied these two studies cannot give us an adequate and positive definition of so varied and complex a phenomenon as religion. Three considerations must be here insisted on : (1) the whole human personality is exercised in religion ; (2) the purpose of religion is practical to secure the human good—natural goods, moral goodness, fellowship with God ; (3) for this purpose an alliance in prayer, sacrifice, and other rites is sought with the divine, conceived as powers, spirits, gods, or one God. As religion has developed in its history, the character of the personal activities, the nature of the human good, and the conception of the divine change. When we inquire as to the origin of religion we may mean one of two things—What is the earliest form of religion ? and Why is man religious ? On the assumption that the savage is nearer primitive man anthropology offers an answer. Not only may we challenge that assumption ; but we may even insist that the roots of religion are not laid bare in its earliest growth, whatever that may have been ; that the sources of religion in man's nature are shown only as

religion develops, and that it is religion at its best which can show us why man is religious ; the second question which we should ask if we want to know the origin of religions. These questions are discussed very fully in *The Philosophy of Religion* by Galloway (Edinburgh : T. & T. Clark. 14s. 1914), a volume which includes the psychological as well as the philosophical inquiry. The psychological question is also discussed by Dean Inge in his book, *Faith and its Psychology* (London : Duckworth. 5s. Reprinted 1919), and the more philosophical by Dean Rashdall in his course of lectures entitled *Philosophy and Religion* (London : Duckworth. 5s. 1909). These books with their references to other relevant literature will give the student a good start on his course.

3. The object of the student will be the comparison of his own religion—Christianity—with other religions. In several volumes Mr. Jordan has maintained the thesis that the comparative study of religions must be strictly disinterested and impartial, and that no judgement of value must result from it. Science as such does exclude any such judgement ; but no individual inquirer, least of all the missionary, can be asked to remain neutral and to regard all religions of equal value. He must be sympathetic, appreciative, generous in his attitude to other religions ; but if he were not convinced that Christianity is the best of all religions, he would have no reason or motive for becoming a missionary. I believe that a comparative study of religions does justify this conviction. A first attempt at a *Comparative Theology* (London : Methuen. 10s. 6d. 1896. Out of print) deserving study was made by J. A. MacCulloch in his book with that title. While not covering the whole ground of the religions of the world, but a selected few, a very valuable contribution to Christian theology viewed in the light of the comparative study of religions is *The Originality of the Christian Message* by Dr. H. R. Mackintosh (London : Duckworth. 5s. 1920). A number of comparative studies have dealt with one doctrine, such as Dr. Cave's book *Redemption, Hindu and Christian* (London : Oxford University Press. 10s. 6d. 1919). I have mentioned only a few books, not to bewilder the beginner with a great mass of literature. If he reads these thoroughly and consults the bibliography they offer, he will become independent of any further counsel I can give.



## APPENDIX VII

### THE STUDY OF THE LANGUAGE

By W. SUTTON PAGE, B.A., B.D., formerly Principal of the Language School in Calcutta, now Lecturer in Bengali at the London School of Oriental Studies.

#### I. BEFORE LEAVING FOR THE MISSION FIELD.

1. *Phonetics*. Every missionary candidate should have a thorough grounding in Phonetics. The best introductory text-book is Noël-Armfield's *General Phonetics*. But mere study of books is not enough ; it should be supplemented by a course of practical lessons from a qualified teacher.<sup>1</sup>

2. *Linguistics*. The candidate should acquaint himself with the best modern methods of language-teaching so that he may be able to plan his work on sound lines. Besides studying some or all of the books mentioned in the list at the end of this appendix, he should, if possible, attend a course of lectures on Linguistics with practical illustrations.<sup>1</sup>

3. *Modern European Languages*. Missionary candidates would do well to acquire a *conversational* knowledge of at least one modern European language in order to discover for themselves, and test by actual experiment the best methods of language learning.

4. *The Vernacular of one's own Field*. Unless one can obtain instruction on modern lines from a teacher whose pronunciation can be thoroughly relied on, it is best to postpone the actual study of the vernacular until one reaches the field. A wrong pronunciation once acquired is very difficult to unlearn.<sup>2</sup>

<sup>1</sup> In London courses of lectures in phonetics and linguistics, specially adapted to the needs of missionaries, are delivered at the School of Oriental Studies, Finsbury Circus, E.C. 2, by arrangement with the Board of Study for the Preparation of Missionaries, which also includes these subjects in its Vacation Courses.

<sup>2</sup> Thoroughly satisfactory classes in most of the languages of Africa and the East are held at the School of Oriental Studies. Classes in certain Oriental languages are also held at Oxford and Cambridge.

## II. ON THE MISSION FIELD.

1. *Preparation for Language Examinations.* (a) The first two years should be mainly devoted to language-study and particularly to preparation for the examinations prescribed by the Society to which the missionary belongs. No other work should be allowed to interfere with this. (b) Most language courses planned by examination boards place too much emphasis on *written* matter. The missionary must not let this lead him to neglect the colloquial use of the language. (c) Where a Language School exists the missionary will, of course, avail himself of it. If he has to rely on a private teacher he will probably find it necessary himself to plan the method of his work, and to require the teacher to conform to it. It is here that he will find his previous study of phonetics and linguistics of great practical value.

2. *Further Work.* Many missionaries, when they have passed the prescribed examinations cease all systematic study of the language. This is a great mistake. The missionary should (a) be a regular reader of vernacular periodicals; (b) always have one vernacular book (not a translation) on hand; (c) collect notes on unknown words and phrases, useful sentences and proverbs, arranging them in alphabetical file form, and working through them from time to time, making corrections and additions in the light of larger experience.

## III. ON FURLOUGH.

1. *Refresher Courses.* During the furlough period the missionary should devote a considerable part of his time to systematic language-study. If he is within reach of facilities for this purpose he will do well to take refresher courses in Phonetics and Linguistics and in the language of his field.

2. *Literature.* The furlough also provides an opportunity for the systematic study of the history of the vernacular literature and of representative selections from it.

3. *Classical Language.* After his first term of service the missionary will be in a position profitably to undertake the study of the classical language which lies behind the modern vernacular.

4. *Arrangement of Material.* If the missionary has been

a serious student of the language while on the field he will have accumulated a considerable mass of material relating to it and the furlough provides an opportunity of working through this material and arranging it in systematic form.

#### LIST OF BOOKS

##### I. PHONETICS.

\* G. Noël-Armfield, *General Phonetics for Missionaries and Students of Languages* (London: Heffer. 5s. 1915).

H. L. Allison, *The Sounds of the Mother Tongue* (London: Hodder & Stoughton. 2s.); O. Jespersen, *Elementarbuch der Phonetik* (Leipzig: Teubner); Daniel Jones, *An Outline of English Phonetics* (Leipzig: Trübner); Daniel Jones, *The Pronunciation of English* (London: Cambridge University Press. 4s. 1909); Harold E. Palmer, *A First Course of English Phonetics* (London: Heffer. 3s.); P. Passy, *Petite Phonétique* (Leipzig: Teubner. 1906); W. Rippmann, *The Sounds of Spoken English* (London: Dent. 2s. 6d.); W. Schoele and E. Smith, *Elementary Phonetics* (London: Blackie. 2s. 6d.); L. Soames, *Introduction to English, French, and German Phonetics* (London: Macmillan. 7s. 6d.); W. Viëtor, *Elemente der Phonetik* (Leipzig: Reisland); W. Viëtor, *Kleine Phonetik* (Leipzig: Reisland).

##### 2. LINGUISTICS.

\* Thomas F. Cummings, *How to learn a Language: An Exposition of the Phonetic, Inductive Method* (New York: 541 Lexington Avenue. \$1. 1916).

\* Harold E. Palmer, *The Scientific Study and Teaching of Languages*. 10s. 6d.; *The Principles of Language Study* (London: Harrap. 6s. 1921).

Mary Brebner, *The Method of Teaching Foreign Languages in Germany* (London: Cambridge University Press. 1s. 6d.); Karl Breul, *The Teaching of Modern Foreign Languages* (London: Cambridge University Press. 3s. 9d.); Otto Jespersen, *How to teach a Foreign Language* (London: G. Allen & Unwin. 4s. 6d. 1904); Hardress O'Grady, *The Teaching of Modern Foreign Languages by the Organized Method* (London: Constable. 1s. 6d.); Henry Sweet, *The Practical Study of Languages* (London: Dent. 7s. 6d. 1899).

\* Specially recommended.

## APPENDIX VIII

### THE PRESERVATION OF HEALTH IN THE MISSION FIELD

By H. BALME, F.R.C.S., D.P.H. (Lond.), Dean of School of  
Medicine, Shantung Christian University.

THERE is something particularly prosaic about regulations for the care of one's health, and it often appears to be a far simpler and more wholesome proceeding to disregard all such vexatious advice and to forge ahead with one's work. Unfortunately that is a species of heroics for which the other man has to pay—the other man, in this instance, being the missionary society whose agent we happen to be, and those friends and colleagues who have the burden of nursing us back to convalescence or enduring the irritation of our neurasthenic grievances.

The fact is that no one who wishes to preserve a virile and healthy physique and a sane mental poise can afford to disregard the simple scientific principles which govern the laws of health and disease abroad. He may, of course, neglect them for a time, and come through scatheless; but for one who has this good fortune there will be ten others who suffer grievous disabilities for their folly, and inflict endless trouble and anxiety upon their confrères.

It cannot be too strongly urged that every missionary has a serious duty to discharge in the conscientious care which he takes of his health. He owes it to his mission in life—that mission which has for its objective the presentation of a gospel of perfect manhood and womanhood. He owes it to the growing Church, emerging as it is from conditions which only too often lead to the production of enfeebled physical frames, and needing the stimulating example of strong and vigorous humanity. He owes it no less to himself, if only that he may be able to perform a full day's work, and to preserve a clear and accurate perspective.

Life in the mission field, even under modern conditions, certainly subjects a man or woman to a considerable physical and

mental strain ; but that strain alone is not responsible for all the breakdowns which occur, many of which might be avoided by simple attention to the dicta of medical science. You cannot continue to expose yourself, without attempt at protection, to the parasitic diseases which abound in lands where hygiene and sanitation are alike unknown, without inviting infection which sooner or later will find a weak spot in your armament. In the same way you cannot lead a rushing, unmethodical life in a tropical climate, and treat the resultant headaches by constant recourse to phenacetin and strong tea, without running the risk of terminating your career in the unattractive form of a nervous dyspeptic.

The care of one's health does not demand a meticulous attention to dietary and drugs, nor does it call for that unhappy condition of preoccupation with one's bodily state which is as wearisome when met with in the mission field as in the lounge of a fashionable hydro. It simply demands that we should realize that we are exposed to particular risks for which certain precautionary measures have been found efficacious ; and that we should proceed, with perfect naturalness, to take full advantage of those protective methods, and to adjust our lives, so far as it is possible to do so, to the new conditions under which they have to be lived.

The regulating of our habits ; simplicity of diet ; the cultivation of a wholesome mental outlook by wide reading, interesting hobbies and regular exercise ; the safeguarding of the hours of rest and sleep (a matter of far greater importance in the mission field than even at home) ; the avoidance of those articles of diet (unboiled water, uncooked salads, &c.) which harbour parasites ; the adoption of simple measures of protection from disease-bearing insects and other means of infection—these, and similar common-sense rules, are far more important to the missionary than the prophylactic use of drugs. In this connexion nothing is perhaps of greater value than the observance of a well-ordered time-table—such a time-table as keeps one's moments well occupied whilst providing adequate leisure for rest and recreation and meals, and which, at the same time, is not so rigid or inelastic as to produce a condition of mental bondage. Many a so-called 'nervous breakdown' would be prevented if this rule were followed.



The diseases which most commonly attack residents abroad—malaria, typhoid, dysentery, typhus, small-pox, &c.—are by no means inevitable, and can in most cases be guarded against by a little care. Mosquito-nets and fly-screening are worth all their attendant inconveniences if they prevent one's vitality from being sapped by debilitating attacks of fever. Scrupulous cleanliness and household hygiene will not only reduce the risks of dysentery to a minimum but will serve as a most valuable object-lesson to the surrounding community on the efficacy of preventive medicine. The employment of protective vaccination against typhoid and paratyphoid, the potency of which has been so clearly demonstrated by the remarkable statistics of the last war, is as much a duty laid upon the new missionary as is the use of ordinary vaccination against small-pox, seeing that all those diseases are endemic in most countries abroad, and have exacted a terrible toll of life and usefulness in past years.

Of mental discipline, the greatest need of all is for the cultivation of habits of quiet self-control and generous thinking. Such habits, strengthened and inspired by the practice of the presence of God and the use of regular intercession, will be a veritable sheet-anchor on those unavoidable occasions when colleagues irritate, conditions depress, or the unexpected assault of unusual temptation threatens to overthrow one's mental and spiritual balance.

## APPENDIX IX

### MISSION ACCOUNT-KEEPING AND BUSINESS METHOD

By T. GEAR WILLETT, formerly a missionary in Shanghai and now a secretary of the China Inland Mission.

THERE are certain factors in missionary service that never reach the public eye but yet they are intensely important to the smooth working of the whole. These are the economic principles and business method of our work. Like the indicators on the switch-board of some mighty power plant they speak eloquently and with great emphasis. They are never seen except by those bearing the responsibility of authority, but to them they convey all the messages of properly applied power or otherwise. The old divine, Trapp, in commenting on Eph. iv. 11 once said, 'God is the best economic for His house is ordered well in all things.'

In missionary account-keeping the outstanding features should be Accuracy, Neatness, and Promptitude. 'Anything will do for the treasurer' is a bad maxim and still worse discipline. The work is great and demands the best.

The first and important thing is to learn the necessity of the careful entry of all cash transactions. Every one may prepare himself or herself through the medium of the daily expenditure. The men and women who keep a careful record of all income and expenditure and know the value of frequently balancing will easily adapt themselves to the demands of a new currency and conditions. The principle will remain the same—it is only the circumstances that alter. Learn thoroughly how to keep a simple cash account and the real meaning of the words *debit* and *credit*. Always hold your cash-box or safe responsible by an entry for everything you put into it—that is, you charge or debit it with that amount; release that responsibility by crediting it with all that you pay out. Get a clear grasp of the fact that your ledger is the arranging of all these receipts or payments into separate

accounts and should show the position of any one account at any time.

Instead of feeling the sense of boredom or ' I hate figures ' in approaching mission account-keeping, remember it is an important but unseen part of the work and worthy of the utmost care. Many a missionary treasurer is made glad by receiving well-drawn accounts and properly balanced returns.

In addition to simple cash book, it is advisable to study the analysed cash book. This is a method of arranging the columns of various forms of expenditure with your bank and cash account. This system is elastic and applicable to needs both great and small. It gives a clear indication of the position of affairs and the controlling idea of it is :

(a) Where the money has come from and where I have placed it.

(b) Where the money has gone to and from whence I have paid it.

Get the habit of knowing exactly where you stand.

The simple rules of banking and the handling of cheques should be well grasped, such as the drawing and dating of cheques, endorsement, crossing, special crossing, paying in, &c., drafts, and bills of exchange.

As soon as a candidate knows the field to which he or she is going, the currency and rate of exchange should be grasped as early as possible. Learn from any one who knows the field in question and become as conversant as possible with the system in use.

There is an American business saying which can be of great help to the young worker, and in this you have the essential elements of organization and administration :

1. Plan your work.

2. Work your plan.

To be efficient as an organizer and administrator, the dual nature of this aphorism must be borne in mind. There are many who can plan but cannot carry out the details. There are many who can work to a plan but cannot initiate one.

It cannot be too strongly emphasized that efficiency in your account-keeping and fidelity to detail in the moneys entrusted to you will help others immensely as well as yourself. Untidy figures and accounts full of inaccuracies are unworthy of the cause we represent. Invest your account-keeping with the loftiest ideals

and then nothing but the best will satisfy you. In my travels I once met with a vicar who came to a new appointment and found the accounts of his extensive city parish in a chaotic condition. Without professional knowledge of accountancy, he thought out what he needed for a clear record and perfect reference and then set to work. He read what he could and developed a system which, when I examined it, would have done credit to an able chartered accountant. If the missionary is likely to be in charge of district accounts, or should ever find himself in that position, the advantage of having a comprehensive book on account-keeping for constant reference will be very great. A good modern one such as *The Dictionary of Book-keeping* (Pitman, 7s. 6d.) can be recommended.

If not already in touch with card systems and vertical file indexes, learn what you can of these, make mental and actual notes of their possible usefulness to you, and if funds will not permit the purchasing of all you want, the possession of the idea and the possibility of working it out with local material and resources later on will prove a valuable asset. Let system and method save you all the time possible.

All our British publications on book-keeping are issued in £ s. d. but in the majority of mission fields decimal coinage is used. Rub up your decimals unless you are absolutely sure of their usages in every way. As a handy guide to book-keeping, Pitman's *Primer of Book-keeping*, 2s. net, and Pitman's *Answers to Book-keeping*, 1s. 6d. net; or Hooper's *Book-keeping for Beginners*, 2s. 6d., all published by Pitman, will be very useful.

Always be ready to give an accurate account of your stewardship. Leave your accounts *night by night* in the way you would like to find them, if you were taking over the station or department of work the next day. Clear cash statements and a cash balance that always agrees with the balance on the books should be rendered.

## APPENDIX X

### CO-OPERATIVE AIDS TO MISSIONARY PREPARATION

#### I. THE BOARD OF MISSIONARY PREPARATION FOR NORTH AMERICA

THE Board of Missionary Preparation for North America was created in 1911 by the Foreign Mission Conference of North America to make a thorough study of the many problems involved in adequate preparation for foreign missionary service in all fields. It numbers forty members, including administrative and candidate secretaries of Foreign Boards, professors in theological seminaries, and in special schools and departments for missionary training, and others whose study of the missionary enterprise or of educational methods especially qualifies them to advise.

The Board has issued reports of its annual meetings and of conferences on special problems of preparation. It also issues several series of pamphlets, carefully revised at intervals, on the many phases of missionary preparation. These pamphlets are widely used by Boards for the information of their foreign missionary candidates. It is believed that they meet adequately for the first time the needs of such candidates for suggestions which may help them to make the wisest use of their opportunities during their college and professional study. Other series render the same sort of helpful guidance to the young missionary on the field during the first term of service and in anticipation of the first furlough.

The Board holds from time to time conferences at which those who are responsible as administrators or as educators for the promotion of proper policies in missionary preparation are brought together with missionaries of experience and with specialists to unite in their formulation.

The Board also employs a Director who gives his entire time to correlating and extending its activities. Candidate secretaries of Foreign Mission Boards, teachers in schools which train missionary candidates, and others interested in special problems



of missionary training are invited to correspond with him at the office of the Board of Missionary Preparation, 25 Madison Avenue, New York City.

## II. THE BOARD OF STUDY FOR THE PREPARATION OF MISSIONARIES (Great Britain)

The Board of Study for the Preparation of Missionaries was established after the World Missionary Conference in Edinburgh in 1910. Being a Committee of the Conference of Missionary Societies in Great Britain and Ireland its work is inter-mission and inter-denominational.

The Board exists to further special missionary preparation by various means. Actual instruction is given by residential vacation courses for students and candidates ; lecture courses for missionaries on furlough and weekly lectures at the school of Oriental Studies in Finsbury Square for students resident near London. The subjects dealt with in these courses include phonetics and linguistics, educational method and psychology, the comparative study of religions, social anthropology, the history of missions, modern conditions and relationships in the mission field, moral hygiene, &c. Carefully graded specialized educational training is given under the direction of the Educational Advisor of the Board in a course at Goldsmiths' College, a training department of the University of London. Arrangements for advanced work for missionaries on furlough, including the visitation of experimental schools, &c., are made in conjunction with Kingsmead, Selly Oak, Birmingham. In addition, the officers of the Board are ready to correspond with any desiring advice as to missionary preparation and to make special arrangements for continental missionary students studying in England.

The Board does not deal with Biblical, theological or ecclesiastical questions. The expenses of the lecture courses are covered by fees from the students. The Board has no funds at its disposal, but personal advice or correspondence on questions referring to missionary preparation are given free of charge. Inquiries should be addressed to the Secretary, Board of Study for the Preparation of Missionaries, 2 Eaton Gate, Sloane Square, London, S.W. 1.

## APPENDIX XI

### SUGGESTIONS FOR INTERCESSION

By F. A. COCKIN, M.A., Foreign Student Secretary of the Student Christian Movement of Great Britain and Ireland.

THE following pages are intended to provide not a Litany of Intercession for Missions which can be used as it stands for devotional purposes, but rather some suggestions for meditation and prayer based upon the subjects treated in the book. It has been thought better to draw up these suggestions in a fairly loose form so as to leave a maximum of liberty to individuals or groups in adapting them to their own use. They will be found to follow more or less the sequence of thought in the chapters; and those who use them can obviously add much to their value by amplifying them from the fuller context, or defining them in relation to the conditions of the particular society or field which they know best.

#### *Meditation*

The meaning of God's purpose for the world, and the place of different nations in it.

The revelation of God in Jesus Christ, and the relation of other great historical faiths to Christianity. What do we mean by the universality of Christ?

The challenge to the missionary vocation. 'Ye shall be my witnesses.' What does witnessing for Christ involve?

The power of the Holy Spirit to guide us into all truth. Do we look for inspiration only to the past, or also to the future? What is the true relation of tradition to experiment?

The meaning and power of prayer. When we intercede for the missionary cause are we seeking to see it and its needs as God sees them, and to offer to Him for His use all our powers of thought and love and desire?

O Holy Spirit of God, giver of life and light, enlighten our dull minds by Thy indwelling. Take from us all that makes our prayers feeble and our faith dim. Kindle in us the flame of Thy pure fire, that we feel it burn within us as we pray. Amen.

*The Preparation and Training of Missionaries*

For all those who are preparing for missionary service :

That they may have a clear and wide vision of their vocation and its demands.

That they may above all gain that true experience of God in Christ which is the heart of their message.

That they may set themselves to think out this experience in reasonable terms, relating it to the historic experience of the Church, and also to the experience of other faiths.

That they may realize the value of every kind of education and training, and may make the fullest use of their opportunities with a view to their future work.

That they may be awake to all the new forces which are influencing the life and thought both of their own lands and of the lands to which they will go.

That they may use every opportunity, during their time of preparation, of making friends with the people of those countries.

*The First Years of Missionary Service*

That missionaries, as they go out to their work abroad, may make and maintain sympathetic contact with their fellow-countrymen who hold posts in government, industry, and the professions, and thereby increase the sense of common responsibility for the welfare of the peoples among whom they work.

That, carrying with them a true sense of their own national heritage, they may with insight and respect seek to appreciate the heritage of other races.

That by a true understanding of all that is best in the literature, culture, and history of these races they may come to understand their spiritual life and needs.

That the younger missionaries may have patience, humility, and good sense in learning from all those who are more experienced than themselves, and that the older men and women may give due consideration to the outlook and ideals of the younger.

*The Church in the Mission Field**Thanksgiving.*

For all the signs of the vitality and power of Christianity in the growing Churches on the mission field.

For the initiative and sense of responsibility which is being shown by Christian congregations in many spheres of church life.

*Intercession.*

That all missionaries may more and more realize their first duty as members of the indigenous Church, and, in a spirit of genuine trust and friendship, be ready to give the fullest opportunities of leadership to the Christians of the land.

That in their planning and direction of church policy they may draw wisely on the experience of the Church at home, frankly acknowledging its failures and seeking to avoid its mistakes.

That all self-assertiveness, pride, and bitterness may be removed and honest co-operation take their place.

*The Message of Christianity and its Presentation*

That all who are concerned in missionary work may have a wide vision of the many-sidedness of the Christian message, and give scope for all the methods of its presentation.

That in the work of evangelism the fullest use may be made of the special contribution of the Christians of the country ; that the foreign workers may be ready to learn from them the methods most suited to the people.

That in the work of education, especially at this time of change, those who are responsible may make the best use of the resources at their disposal, subordinating any party spirit or personal ambitions to the one end of making the best contribution to the education of the nation.

That the Church may realize that it has in Christ a Gospel for the whole of man's nature ; that it may devote more thought to the true meaning of health, and may use every means of leading its members to realize the possibilities of a normal wholesome life.

That in addition to the doctors and nurses who tend the sick, there may be an increasing supply of men and women wisely trained to guide the women and the boys and girls in habits of health, and to heal those who are morally diseased.

That the missionaries may realize the bearing of their message upon the building up of a Christian standard of life for society ; that they may take their share, along with national reformers, Christian and non-Christian, in working for the removal of abuses and the purification of public and private life.

That with wisdom and a thorough grasp of facts they may, when occasion demands, take their stand on the side of justice against any oppression of the people of the land. That in all such cases they may commend their protest by the exhibition of a truly Christlike spirit.

---

#### A PRAYER <sup>1</sup>

O THOU who dost call men and women to carry the good news of Jesus Christ to all nations, grant Thy strengthening grace to all who have responded to Thy call. Give us vision to see the greatness of our service, and humility to see our own unworthiness. Guide us in all our preparation, enriching the good gifts which we already possess, and supplying those which we lack. Give us happiness and peace, insight and adaptability, courage and good judgement. Make us ready to learn as well as to teach, to receive as well as to give, that we may truly show forth Jesus, not only in our words but in our lives. Amen.

<sup>1</sup> Adapted from *A Book of Prayers for Students*. London: Student Christian Movement. 3s. 1920.      •



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